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The Nation

NEW YORK, THURSDAY, JULY 6, 1911.

The Week

Caught badly the other day by the deadly parallel, Senator Cummins was forced to make use of the ancient argument that times have changed. In 1904, the advantages enjoyed by the farmers under protection were mythical; to-day these advantages are substantial. But that is precisely the motive actuating those wicked "interests" whom it has been Senator Cummins's mission in life to bait. The advantages of protection are so unusually "substantial" that the American Woollen Company positively hates to give them up. Times, indeed, have changed since 1904, but in a sense different from Senator Cummins's contention. In 1904, it was safe to hunt popularity by girding at the tariff, for few people imagined that the day of reckoning would come so soon or so completely. In 1904 the doctrine of the Republican monopoly of virtue and efficiency was still in full power; if relief was to come, it must come through us, the Republican insurgents. To-day a miraculously revived Democratic party is giving the insurgents a larger and prompter dose of tariff reform than they had bargained for. Herein is the sad change from 1904: an aroused people determined that an iniquitous state of things shall be done away with, no matter whose ox is gored in the process, and a party, other than the Republican, that is quite ready to undertake the job.

It can scarcely be said that last Friday's special report on the Steel Trust, by the Commissioner of Corporations at Washington, is the violent attack which some of the correspondents had hinted it would be. It is a thorough and highly interesting examination of the ten years of the company, with especial reference to questions of capitalization, tangible assets, and trade domination. It finds, what was pretty clearly known beforehand—what, indeed, the Stock Exchange recognized by cutting down the market valuation of the stock from $785,000,000 in 1901 to $350,000,000 in 1904—that the concern was prodigiously overcapitalized at its organization in 1901; but it also finds that in subsequent years the company brought its actual property nearer in value to its nominal capitalization by investing annual profits in the plant instead of in dividends on the watered portion of the capital.

Mr. Smith lays particular stress on the fact that this prudent policy was abandoned after 1908, and dividends were resumed at a previously unheard-of rate; but he points out that, even in 1910, some 24 per cent. of the company's nominal capitalization was water. The fact that the Steel Trust has been able to earn a 12 per cent. profit on its whole investment—which the market has been accustomed to describe as proof that still higher dividends are warranted—is interpreted by Mr. Smith as a serious public problem in itself, because it infers the pursuance of a policy in prices such as to yield abnormal profits. For, the report points out, a 12 per cent. profit on one industrial enterprise out of many in a given trade may be nothing extraordinary; that would be offset by smaller rates of profit among its various competitors. But such a profit for a company which controls one-half of an industry is a very different question. The Steel Corporation, it is shown, does not to-day hold in its own hands so large a proportion of the country's steel output as it did in 1901; but it still does 50 per cent. of the total business, which is only 10 per cent. less than when it entered the field. It also holds about 75 per cent. of the ore supply on which the steel industry is at present based—a fact in which, the report concludes, are involved the largest problems of ultimate public interest.

Whatever may be the outcome of the indictments found by the Federal Grand Jury of New York, against eighty-four individuals, representing thirty-five steel and wire companies, the action taken will stand as a clear warning that violations of the Anti-Trust law by arrangements clearly directed toward illicit suppression of competition are personally dangerous to those who engage in them. That some inkling of this fact had entered into the reflections of the men in the wire combination some time ago is evidenced by the fact that most of the arrangements appear to have been discontinued as far back as 1909 or the early part of 1910. Doubtless much will be made of this circumstance by way of defence; but on its face it looks quite as much like a confession of guilt as like a manifestation of innocent purpose. If the law was deliberately violated at a time when such violation seemed immune from punishment, and the violation ceased when the danger attending it became apparent, that can hardly be regarded as entitling the persons so acting to a clean bill of health. But, whatever may be true as to the past, the new life and energy that the law is now manifesting must at least make such pleas imporsible in the future.

A thorough investigation of the business of express companies by the Interstate Commerce Commission has been inevitable ever since Congress explicitly conferred upon that body the needed jurisdiction. Inquiry naturally precedes regulation, and it is noteworthy that the Commission has ordered one that will go to the bottom. Only the malicious will see in the sweeping reduction of rates just filed by the express companies an attitude recalling that of Davy Crockett's coon. They must know that there will be shooting later, even if they do a little preliminary coming down. And they will see fully as much significance, it is probable, in the announcement Monday morning that President Taft is heartily for the establishment of a general parcels post, and will again urge it upon Congress next December.

Whatever else has been proved in the course of the new Lorimer investigation, Senator Kenyon is justified in remarking that somebody has been proved guilty of pretty stiff perjury. Such flat contradictions in the testimony respecting conversations of which the detail of time and place was minutely given are seldom met with. When witnesses swear so divergently, the question of motive always enters in trying to determine which ones are telling the truth, and in this case there can be lit-

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tle doubt where resides the strong interest to twist or falsify evidence. To what Mr. Hines had to say about President Taft's active interest in procuring the election of Lorimer, little weight is to be attached. The witness was avowedly speaking only from hearsay, and the whole matter might easily have been distorted as it came to him. No doubt, the President expressed the hope that the Illinois Republicans would break the deadlock in the Legislature and choose *some* Senator, and this might readily have been perverted by those who were scheming to elect Lorimer into the statement that Mr. Taft favored their man. His official denial that he did is sufficient to dispose of that story, even if one could imagine the President to be so innocent as ever to have thought the success of Lorimer desirable.

The Chicago *Evening Post* accuses the present city administration of conspiring to suppress the epoch-making report of the Vice Commission concerning which we have written before this. Mayor Carter Harrison has openly expressed his disapproval of the Commission's methods and findings. When he assumed office the Commission was discharged. Since then it has been found impossible to procure the small appropriation necessary to give to the report the proper publicity. There are not enough copies to supply one out of ten applicants. The Chicago Aldermen were seized at first with a great fear lest the report should fall into the hands of the young and innocent. Subsequently, by a remarkable bit of logical manœuvring, they arrived at the conclusion that the public must be made acquainted with the names and addresses brought together by the Vice Commission in a register of ill-fame, but, in the published report, referred to only in key numbers. The key itself is locked up in a vault in the possession of the members of the Commission. The finance committee of the Aldermen has demanded that the State's Attorney be put in possession of the key in order that he may proceed legally against the persons named. Actually, the newspaper quoted declares, the intention is to create a temporary furore in the midst of which attention may be withdrawn from the fact that the value of the report is not in the specific cases it cites, but in the changes it recommends.

The reply of the president and trustees of Amherst to the memorial of the class of 1885 shows that the ideas advocated in the memorial have been adopted for the college so far as the present conditions of education make this practicable. There will henceforth be no separate curriculum leading to the degree of bachelor of science, but all students will be required to present four years of preparation in Latin or Greek, or both. In the freshman and sophomore years one of these languages is obligatory, together with a certain amount of science work. This, as the trustees state, puts Amherst "definitely on the basis of a modified classical course." Though the new curriculum recognizes, and rightly recognizes, the necessity of orienting the student in the great field of scientific knowledge, it takes account of the fact, which experience is every day forcing upon attention, that no course has yet been found to take the place of the classics in disciplining and in broadening the mind. The trustees regret that Greek cannot be made a required study, for the good reason that few preparatory schools teach it. "But the college," they add, "believes in Greek, believes in its value for discipline, for the culture and for the wide horizon opened to the student by knowledge of the vital past on which the literature, the institutions, the life of to-day, are founded, and without which they cannot be fully understood."

In this question of Greek Amherst College finds itself brought up against a radical difficulty which must sooner or later be faced and solved. The schools are more and more shaping their courses for the great mass of boys and girls who must enter practical life at an early age and who must therefore look for immediate results. Under such conditions Latin is retained with difficulty; Greek goes utterly by the board. Meanwhile the few who aim at a higher education are discouraged or actually prevented from beginning Greek. To meet this difficulty the trustees of Amherst have adopted what may be called a policy of persuasion. They propose to have in residence for a part of every year a Greek scholar of the first rank, who will deliver lectures and offer special courses. Furthermore, a number of honorary scholarships in Greek will be established. In its probable influence both on other small colleges and on those preparatory schools that are with difficulty withstanding the current, this action of Amherst will be salutary and may have far-reaching results.

If anything looked at first sight impossible it was the doing away with the inveterate barbarities of our Independence Day. They were intrenched in custom, supported by "interests" of one kind and another, and might be said to be lodged in human nature itself. We often hear scoffing about "reforms against nature," but none could seem more clearly of that kind than the abolition of the noisy and dangerous Fourth of venerable tradition. It is rapidly going, however, and will soon be gone, with both health and patriotism the better for its disappearance. And as we look back on the record of its gradual displacement, the work appears to have been easier than anybody could have dreamed. There have been none of those organized protests of an outraged generation which were to be expected.

The exit of capital from a country where it is threatened to one where it will be safe seems now to have become automatic. When Lloyd George's first budget spread alarm among conservative Englishmen, recites a well-known London correspondent, stories were current of fleeting millions. The correspondent asked a wealthy ex-American whether he thought them true. "I know of one that is true," came the reply. "Within the last three months, I have remitted to New York a million and a half sterling which, but for Mr. Lloyd George's budget, I should have invested here." "May I say so?" inquired the startled correspondent. "Repeat it to whom you will. I care not who knows it." It would make a pretty race, if one could only actually see it, the millions sent out of New York State on account of the inheritance tax laws, and the millions rushing in to escape Lloyd George. There should be some way of establishing a sort of international clearing-house for the benefit of affrighted or resentful capitalists on both sides of the water.

Baba Bharita's fling at our civilization from the safe position of a cabin in a departing steamer is not the first sign

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that the long-enduring East is beginning to turn. The Hindu philosopher is quoted as having said something about "Western heathens" who would do better to spend their $20,000,000 mission money at home. He even calls our Ten Commandments "nothing but childish prattle." All this, however, we could endure, as provoked by a strong sense of Western superiority, and as constituting, therefore, an acknowledgment of it. But he said one thing that cannot be taken so lightly. "Civilized people," in his view, "do not need to be told that they shall not steal." This remark was made merely as a comment upon the childishness of the Decalogue, but its point reaches farther than that. Will the day never come when returning North Pole discoverers will omit to tell their wondering countrymen of the naïve honesty of the stupid dwellers within the Arctic Circle? Must we always read that the American Indians began to find a guard for their property necessary only after the white man came upon the scene? It would appear that, contrary to the optimistic observation of the Swami, it is civilized people who, above all others, do need to be told that they shall not steal.

To turn from the picture of Lord Roberts greeting an old acquaintance among the Indian troops present at the Coronation, to the account of the Imperial Conference, is to get a vivid idea of one of the incongruities of empire, or at least of the British Empire. In London all subjects of the Crown are on a common footing. Indeed, it sometimes seems that the more remote they are in appearance and custom, the more welcome they are, but this may be an impression derived from a surfeit of colored plates representing Coronation processions. The tone of the Conference, however, was unmistakable. The Earl of Crewe's gentle suggestion that it was possible for the Dominion governments, working within the limits which they laid down for the admission of immigrants, to make the entrance of Hindus more easy and pleasant than it has been, was met by a general dissent from the Premiers of New Zealand, Canada, Australia, and South Africa. They were all anxious to do nothing to impair the spirit of loyalty in the native populations of India, but they insisted also upon the disturbance of economic conditions that resulted the moment Asiatic labor was allowed to come into competition with white labor, a disturbance which, if allowed to go on, Sir Wilfrid Laurier declared, might seriously jeopardize the harmony of the Empire. And Sir Joseph Ward, after a description of the menace afforded to the great British shipping companies by the Lascars, came out flatly for the policy of "every color going back to its own zone." What will "every color" think and say of the advantages of the Empire when it gets there?

Extensive plans for building improvement and beautification in Rome are being developed in connection with the proposed reorganization of finances in the Italian capital. Rome has for years staggered under the heavy debt—as money goes in Italy—of thirty million dollars for a community of six hundred thousand people. The Government has now consented to come to the rescue of the embarrassed municipality, and a bill defining the terms of the agreement between state and municipality is being discussed. The Government is not to interfere directly in the management of municipal affairs, and will content itself with a partial financial censorship. The city cedes to the state a number of sites for public buildings, and the Government proposes to erect at least four department buildings, a court of accounts, an institute of artistic industry, and additions to existing museums and picture galleries. The city, in turn, obligates itself to spend the sum of twenty-five million dollars on elementary and secondary schools, markets, and sanitation. The bill is not a party measure. On all hands there seems to be recognition of the fact that her position as capital of the kingdom has meant for Rome a higher standard of living than she is in a position to pay for out of her own resources.

The scattered and fragmentary reports that have reached us of the progress of the Parliamentary elections in Austria neglect to mention the fact that this is the second contest under the system of universal suffrage. The results of the first election on the new franchise seemed to promise for a time the disappearance of racial party strife in the Reichsrath. The two most powerful parties were the Socialists, with above eighty votes, and the anti-Semitic Christian Socialists, with a strength almost equal to that of the Socialists. Here were two popular parties which cut across racial lines and based themselves on economic or social principles largely. But the present election has brought a reaffirmation of the old racial particularism. The Socialists seem to have suffered a considerable reduction in numbers, while the Christian Socialists, in spite of a notable victory here and there, appear to have been decimated. Evidently it was the great personal influence of the late Dr. Lueger that kept the petty merchant class of Vienna to its alliance with the Clerical forces in the rural districts. The Socialists will still be the most powerful single group in the Diet. The return of the German Liberal group in increased strength may provoke a revival of violent parliamentary tactics on the part of the Slav representatives.

The latest Australian census, in registering a population of 4,449,495, indicates an increase of about 18 per cent. above the census of ten years ago. For a pioneer land this is not a very impressive ratio of growth. The Continental United States added, during the last ten years, nearly 21 per cent. to its population of seventy-six millions. Canada's increase during the decade from 1901 to 1911 will be double the Australian ratio, the indicated growth being nearly 38 per cent. Allowance, however, must be made in the case of Australia for the fact that immigration thither has played a much smaller part than in either the United States or Canada. New South Wales, for example, has been recording an annual excess of only twelve thousand immigrants above emigrants. The same rate, for the Commonwealth as a whole, would show a total gain from immigration of only three hundred thousand for the last ten years. Geographical distance has, of course, much to do with determining immigration. But a very important factor, too, has been the purposely restrictive policy pursued by the Australians. Their aim has been not merely to make the continent a "white" Australia, but to people it with the choicest breed of whites. The Australians have never been enthusiastic in welcoming Great Britain's overflow population where overflow has been synonymous with outcast.

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OBSTRUCTION IN THE SENATE.

The proceedings, or failure to proceed, of the Senate thus far in the extra session of Congress are described by the Washington correspondents as "loafing" or "killing time." But they are now rapidly coming to the point where they kill patience as well, and seriously injure the repute of the Senate. For what the country is beginning to see in that "most august assembly on earth" is not leisurely debate or mere Senatorial dawdling, but outright obstruction. The nature of it was clearly indicated on June 27 when the Chairman of the Finance Committee asked for unanimous consent that a vote on the Reciprocity bill should be taken on July 24—four weeks away. Senator La Follette promptly objected. Other motions were that the Farmers' Free List should be put to vote on July 26, and the Wool bill on July 27. Senator Smoot objected. Under the rules of the Senate, nothing more could be done. One man, merely with his *sic volo, sic jubeo*, could disable the majority—and in this instance it is admitted to be a large majority—from expediting the public business.

This goes far beyond demanding a reasonable time for debate or for offering amendments. It amounts to an exhibition of stark power by an individual Senator to thwart the demonstrated will of the body to which he belongs. Could there be a more glaring example of that "defect in procedure," in the Senate, of which Congressman McCall speaks in his recent book on "The Business of Congress"? He states the matter none too strongly when he writes: "Violence is done to the foundation principle of our government by putting it in the power of a single member to bring about a paralysis of all legislative functions and to prevent indefinitely the other ninety-one members, and the House of Representatives as well, from transacting the business of the country." Many Senators, it is well known, find the powerlessness of the majority, under the rules, to be exceedingly galling as well as mischievous. During the present session Mr. Root introduced a resolution, which was referred to the Committee on Rules, providing for a way in which the will of the majority could be made to prevail. No one, however, expects anything to be done at present. All business-like Senators deplore the existing chaos, but few profess to see any way of bringing order out of it.

This apparent sense of helplessness indicates the unique nature of obstruction in the Senate. It is privileged and immune beyond any form of parliamentary obstruction ever attempted anywhere else. As Mr. McCall remarks, when dealing with the general subject of abuse of the rules in order to prevent the majority from having its way, the inevitable result of systematic obstruction is to force the adoption of more stringent rules for the purpose of crushing it. That was the history of Irish obstruction in the House of Commons. Mr. Parnell carried it to a high pitch of perfection. He almost made the business of the Empire stand still. But his brilliant success was the undoing of obstruction. Speaker Brand made a revolutionary decision, and presently the rules were changed so that the majority could bring pending measures to a vote. First came the innovation of "closure"—what we call the previous question, which the Senate once had but now has not—then closure by compartments, and latterly what is known as "kangaroo closure," by which amendments can be jumped over at the pleasure of the majority. A similar closing in upon obstructive tactics has marked the evolution of the procedure of the House of Representatives. Those who in that body set out to defeat the will of the majority by taking technical advantage of the rules, speedily found the rules changed so as to shut them in an ever narrower circle. The history of obstruction has been everywhere the devising of measures to put down obstruction—everywhere, that is, save in the Senate of the United States. Why this extraordinary exception?

The real reason lies, we think, in the fact that Senatorial obstruction is only one form of Senatorial privilege. Refusing to permit a bill to come to a vote is not the only thing that an individual Senator may do. He can lift his sole hand and prevent an appointment to office distasteful to him. He can go to a chairman of a committee and demand it as a right that a given bill be strangled, or reported out. Obstruction in the Senate is only another form of that courtesy of the Senate in the name of which so many crimes are committed. And the correct explanation of the strange reluctance of the Senate to make its rules of business truly business-like appears to lie in the dread lest other individual privileges be struck down along with that of blockading the proceedings. Senators indeed groan when a Carter gets up to talk a River and Harbor bill to death, or a Bailey announces that he will not permit a certain bill to be voted upon, but they know that such Senatorial arrogance is off the same piece as the assertion of a right to control the patronage, and they are afraid to give up the one lest the other be taken from them.

Yet this whole question is one which the Senate will ultimately have to take up. We presume that the Reciprocity bill will in the end be somehow got to a vote, after La Follette and the others have bestowed all their tediousness upon the empty chairs of members and the idlers in the galleries. But the latent possibilities of unchecked obstruction are too serious to be ignored. Business only by unanimous consent can, indeed, be satisfactorily transacted between gentlemen, but that it can no longer be in the Senate is an assertion which can fearlessly be made, no matter how painful the inference may seem.

MURPHYIZING NEW YORK STATE.

Mr. Thomas M. Osborne's letter to the Democratic League, written from Berlin on June 3, fell happily for publication. At the very moment when Mr. Osborne's denunciation of the ignorance and imbecility and unscrupulousness of Murphy-controlled legislators was given to the press, the people had before them the spectacle of a Levy carrying out the boss's orders and jamming through a vicious elections bill, of a Grady running amuck at the Clearing House, and a Cuvillier boasting that the Governor would have to sign the iniquitous Tammany bills since otherwise none of his own measures would be passed. In a word, Osborne attacked the pretensions of Murphy to set up as leader of the Democratic party in this State just when that "leadership" looked most like the rush of swine down a steep place into the sea.

It is high time such a note of protest and defiance were uttered. Mr. Osborne puts the case with great force, but his words are only those of truth and sober-

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ness. It is not Murphy as bestriding Tammany that the Democrats of New York State are called upon to resist. That is primarily the affair of the city and of the political party dominant in it. If they choose meekly to place their necks under Murphy's heel, the rest of the State can only wonder at them and pity them; it cannot rescue them or put manhood into them. But Democrats of the interior counties can and should fight unyieldingly against the extension of Murphy control and the Murphy blight over the party organizations throughout the State. That is the enemy; that is the peril. Every Democrat who can remember or has read the history of his party in New York, knows that it has had life and hope in it only when a body of up-State Democrats could be depended upon to put a ring in the Tammany snout. Tilden won his great repute by flinging himself upon the Democrats outside of the county of New York, and bearding John Kelly. Cleveland took quiet satisfaction in the fact that never in his long political career had he been inside of Tammany Hall; and it is certain that he never could have been the successful Governor he was, or filled his party with new vitality and promise, had he truckled to Croker. Now, Gov. Dix was bred in this political tradition. He is an up-State Democrat. Why should he think it possible for himself, we will not say, to succeed, but to retain his self-respect, and to discharge his duty to his party, by following any other course than that of Tilden and Cleveland?

On the naked issue of permitting Murphy to pose as State leader, there is little doubt that Mr. Dix would agree with Mr. Osborne. But the mischief is being done apparently without the Governor's perceiving it. He seems to have made up his mind to the necessity of "doing business" with Murphy. Gov. Dix strongly desires certain legislation, to a part of which his party is solemnly pledged, but to get it enacted he thinks that he needs the aid of Murphy, and is therefore ready to make bargains with the Tammany boss as he notoriously did in the appointment of Cohalan. But the man who is going to sup with the devil needs a long spoon, and Mr. Dix's is not nearly long enough for him to think of sitting at table with Murphy. The boss will get all the dainty viands; the Governor will simply burn his mouth. Every day is showing this to be the correct prophecy; and the Governor is more and more plainly having it demonstrated to him that there is no safety but in fighting. Recently he has been vetoing a considerable number of bills, most of them such as politicians desire—bills to create new offices and to increase salaries. The favorable comment which the Governor has thereby won should be a hint and encouragement to him to take the plunge entire and let his party and the people of the State know that in him the efforts of Tammany to seize everything in sight and project its malign shadow over the whole State will meet with resolute opposition.

But whoever leads or refuses to lead, it is a matter of life and death for New York Democrats to resist the attempted domination of Murphy. That mere party expediency dictates this, it is a commonplace to say. Murphy in the saddle as recognized State leader would mean 100,000 empty saddles in the Democratic ranks, and would wipe New York off the Democratic map. But this is to put the matter on a low ground. It is not the political consequences of a Murphyized New York that should alarm us so much as the humiliation and disgrace of the thing itself. For here is a man who cannot speak or write, who is not known to have a single political conviction, whose associations are low and whose methods smell of corruption, yet who by subterranean manœuvrings mingled with sheer effrontery sets out to put himself alongside Clinton and Silas Wright and Van Buren and Marcy and Tilden and Cleveland! The impudence of it all is nearly as great as its insult to the intelligence of the State. But we are now getting at Albany such a sample of what Murphy leadership would mean in the way of outrages upon decency and unspeakable greed and even attacks upon the soundness of our most important banking institutions that a revolt is certain. Sooner or later, up-State Democrats will openly declare that Murphy cannot snatch control of New York except over their dead bodies; for they know well that if he succeeds in doing it the party will lie dead.

THE TROUBLE IN MOROCCO.

A good deal of the fury with which the European press has thrown itself upon the latest development in Morocco may be explained as a form of reaction from the Coronation festivities at London. Here has Britannia been holding the centre of the stage for weeks, and the might of the British Empire has been intoned, and England's King has reviewed the fleet which upholds the overlordship of the seas. It is natural that just when the tumult and the shouting dies away, an incident like the sending of a German warship to a Moroccan port should be seized upon as a dramatic reminder of other empires and other ambitions than Britain's. There is no need to minimize the meaning of the incident. Probably, Morocco is about to furnish another period of international tension and negotiation. The one fact that stands out is that Germany has dispatched a small gunboat for the protection of its interests in a Moroccan port that is not included among the eight seacoast towns which the Algeciras Conference placed under an international police force.

When the Algeciras conference gave to Spain and France authority in the Moroccan coast towns, it was to be foreseen that an opportunity for the exercise of this authority would not be very long in coming. It came with the outbreak at Casablanca in July, 1907. The protracted French campaign in the Chaouia region brought about the semblance of pacification, but the French forces were not withdrawn. Spain, emulating her co-partner in the preservation of peace in Morocco, began in 1908 operations among the Riff tribesmen, and only by a supreme effort escaped disaster at Melilla. Neither power had as yet directed its intentions toward the interior of the country, and the eye of the most vigilant enemy could detect no strain in the Algeciras agreement. As a matter of fact in February, 1909, France and Germany signed an agreement with regard to Morocco, in which the latter recognized that France had special political interests in Morocco and that these were bound up with the maintenance of order within the Empire. On condition that the integrity and independence of the Empire were respected and the open door preserved, Germany bound herself to throw

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no obstacles in the way of France's legitimate policies in Morocco and to demand no special commercial privileges for her own subjects.

The question is whether Germany's present action is in violation of the agreement in 1909. East of the Rhine this would be denied. In the first place, as we have pointed out, the port of Agadir is not among the eight ports in which France and Spain have the duty of maintaining order. The dispatch of the Panther there may have been a necessary precaution. In the second place, if the action at Agadir is intended as a warning to France and Spain, and principally the former, the German contention would be that the integrity and independence of the Moroccan empire are endangered by the presence of a powerful French force at Fez and the elaborate plans for the military occupation of the principal cities. France now has in Morocco a force larger than the English army of occupation in Egypt. Nor is Germany the only nation whose distrust has been aroused. The Spanish Government has helped to bring about the present tense situation by its own undisguised fear and jealousy of French policy. With a Spanish army taking possession of Larache and Tetuan as a reply to the French entry into Fez, it would really seem as if the final breakup of Morocco were at hand. To argue, as is done in France, that Germany has encouraged Spain's aggressive tactics in order that an opportunity might be created for her own intervention, is really to endow German diplomacy with undue finesse and malice. Spain's action may be explained simply as an instance of the madness that seizes upon the nations when a process of land-grabbing seems to be under way.

To talk of war over Morocco at the present time is idle. What is apparently bound to come is a recasting of existing agreements concerning Morocco. In these agreements are contained the basis and material for much discussion. France, for instance, can argue that her course ever since Algeciras has been absolutely proper. She intervened at Casablanca to preserve order, and pressed no further into the interior than the establishment of a zone of safety necessitated. Only when the breakdown of the Sultan's authority imperilled the lives of her citizens at Fez did France send an army to the capital. More than that, it has been admitted by all the Powers explicity and implicitly that it is for France to take the lead in the preservation of order within the Empire.

Such would be the case for France. To this the German reply would be that it is not what France has done, but what she may be preparing to do, that will repay study. To keep French intervention from passing into permanent French occupation is now Germany's purpose, or at least to obtain, in return for a French protectorate, generous concessions for her own subjects.

THE COMMON STOCK OF WIT.

Mr. Howells in his Easy Chair has a number of things to say about American humor. Like others, he is wondering who will fill, or partly fill, "the void which now aches from the vast absence of Mark Twain." He considers favorably Mr. Holman Day, author of "The Skipper and the Skipped," because "he knows the intensity, almost to feminine shrillness, of the New England rustics whom he deals with." But Mr. Howells is not quite certain of his choice, and adds, "unless, indeed, Mr. Irving Bacheller, in his new departure of 'Keeping Up with Lizzie,' is going to dispute it." Mr. Dooley is placed outside the competition for the reason that "he is distinctively a philosophical observer." Picking the successor of Mark Twain, Mr. Howells naturally admits, is the right of the public at large, not of a critic, and no doubt for that reason he did not wish to seem too serious in his judgments. Yet one might have hoped to find, even in informal speculation, an analysis of American humor and—since Mr. Howells runs back in his survey to European writers of the sixteenth century—the trend of humor sketched with some precision. He has been content, however, to give merely offhand opinions: "The joking in Rabelais is not only filthy, it is atrocious." "The humaner humor of Cervantes . . . is still . . . abominably unfeeling." "Much of the humor of Shakespeare is cruel, so cruel that Mark Twain used to say that when it did not bore him it offended him past endurance." One generalization of a more sweeping nature is risked—that humor, with the years, has grown more kindly.

This point, if true, is surely worth making. It would be pleasant to believe that as civilization has advanced, laughter, a fundamental instinct, has lost its sting. We fear that the statement is true only in part. People no doubt are no longer tickled, as were the Elizabethans, by the antics of insanity, nor perhaps at the sight of a victim, like Marlowe's Bajazet, caged and tormented. But many of the old brutalities remain. There is still gleeful derision for a fat or ugly-looking woman on the stage, who has, in fact, become a well-recognized type, bearing the technical name of "lemon." Grim humor—for better or worse—is not yet dead, nor will be until the impulse of hilarity is greatly chastened. Samson making firebrands of foxes' tails, Don Quixote slaughtering sheep mistakenly for famous warriors, Malvolio in the process of treatment for asininity, still bring laughter, however the tender-hearted moralist may protest. Besides, to make good his thesis, Mr. Howells should have proved that wit of the gentler, airier sort did not exist alongside of the boisterous. He should have shown reason why Addison's smiling censures and Rosalind's tantalizing are not as gracious as the witticisms of the present day.

If any great change has in reality come over our laughter we may perhaps get the clue to it by asking why Mark Twain should have been bored with much of Shakespeare's humor. His remarks imply that he meant in this instance the more strictly intellectual kind—the play on words and the elaborate formal logic of foolishness. Says Touchstone to Audrey: "I am here with thee and thy goats, as the most capricious poet, honest Ovid, was among the Goths." Little wonder that the point seemed remote to Mark Twain! The first demand of laughter is understanding, and here the change in pronunciation has robbed the pun of "goats" and "Goths" of any zest it may have had, while "capricious," too, has lost its etymological color. It is perfectly true that appreciation of this side of Shakespeare is confined to scholars—to the rest it sounds wofully academic and unfamiliar. Admitting this, however, is far from implying that the manner and method of wit have greatly altered. Mark Twain himself had a huge liking

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for verbal comedies. What fun he had making a literal re-translation into English of a French version of his "Jumping Frog"; and putting into German order English sentences! So, too, a more recent writer wishes us to think it funny that to drive a car in France one must procure a license to "circulate." This is typical of much present-day humor—phrasing in which the drolleries come from words used slightly out of tune. As for the formal logic of nonsense, it, too, is holding its own. To take the most spectacular examples of it, Mr. Shaw and Mr. Chesterton get their effects most of the time from doing seriously what Shakespeare's fools did waggishly—applying the most rigorous logic to situations in which mankind is content to use common sense.

But if the manner and method of wit are much what they have always been, the material of wit, at least in our own country, has been undergoing a curious change. That is to say, where in former years there were jokes for high and for low, for North and South, East and West, to-day the same joke serves almost equally well the entire land. The wit of Lowell, save perhaps in the "Biglow Papers," works upon material extremely confined in its appeal. Mark Twain, especially, broadened it to the attitudes of the typical, alert, hard-headed American, as defined first of all by the contrast with Europeans. Recent conditions have carried on enormously his initiative. Increase in travel, the growing facilities of the press and the stage, the uniformity of our educational systems, have tended to render one section of the country in many ways very much like any other. Already New York's thrust at Chicago is an almost exhausted echo, and even the Southern colonel is scarcely any more a type. Plays given in New York are seen the same year in San Francisco; the "best-sellers" in Boston are read in about the same proportion in Richmond; the language of "fandom" is of one dialect. In a word, there is at present a much greater common stock of knowledge and custom in this country than was the case even so recently as Mark Twain's middle years. And the humorists, like George Ade and Mr. Dooley and all others who have any chance of being acclaimed Mark Twain's successors, are dealing in it. A note of philosophy they sometimes strike; of delicacy or out-of-the-way learning they know little, nor wish to know, since neither is typical of the common stock.

BOETHIUS AND THE MEDIÆVAL MIND.

The Middle Ages are receiving a fair share of attention just now. The present year sees the publication of three important works which every student of that fascinating period will at once acclaim as fulfilling admirably three special needs. The latest volume in Traube's "Vorlesungen und Abhandlungen" has been recently reviewed in these columns; touching on various aspects of mediæval Latin studies, it inspires the investigator to fresh subjects for research and equips him with the necessary information as to what has been done. Manitius adds to Müller's "Handbuch der klassischen Altertumswissenschaft" part i of a long-expected book on "Die Geschichte der lateinischen Literatur des Mittelalters"; with its formal treatment of the lives and works of the Latin authors of the Middle Ages and with its careful bibliographies, it will prove an indispensable thesaurus for reference. The volumes now before me, by Mr. Taylor,* differ widely from these other works. Dispensing with scientific apparatus, though including a certain amount of bibliographical information, he is as comprehensive in his scope as Manitius, and as penetrating in his insight as Traube; he would present the whole story of thought and emotion as manifested in mediæval literature. Mr. Taylor comes well equipped to his task, which he has already approached in his books on "Ancient Ideals" and "The Classical Heritage of the Middle Ages."

I.

The supreme mediæval achievement, according to Mr. Taylor, was "the vital appropriation and emotional humanizing of patristic Christianity." But patristic Christianity cannot be understood without a glance at the Greek philosophy and the Latin culture that helped to form it. Mr. Taylor examines the varieties of antique and patristic material accumulated in the sixth century, adds thereto the elements contributed by Celt and Teuton, plants these potent seeds in the somewhat arid field of the Carolingian period, and watches them develop, in the twelfth and thirteenth centuries, into the full flowers of thought and emotion:

> Various phases of the mediæval spirit [he declares] were to unfold only too diversely with popes, kings, and knights, monks, nuns, and heretics, satirists, troubadours, and minnesingers; in emotional yearnings and intellectual ideals; in the literature of love and the literature of its suppression; in mistress-worship, and the worship of the Virgin and the passion-flooded Christ of Canticles. Sublimely will this spirit show itself in the resistless apotheosis of symbolism, and in art and poetry giving utterance to the mediæval conception of order and beauty. Others of its phases will be evinced in the striving of earnest souls for spiritual certitude; in the scholastic structure and accomplishment; in the ways in which men felt the spell of the classics; and everywhere and universally in the mediæval conflict between life's fulness and the insistency of the soul's salvation.

This promise, made early in the work, is amply fulfilled. It would take too long to enumerate the different topics covered; with one exception, the liturgical drama, no matter of importance has been neglected. The effect is somewhat marred by a certain unsteadiness of treatment. Beginning with a definite problem, which for the most part advances in orderly fashion toward its goal, Mr. Taylor seems at times to have forgotten his purpose and gives instead biographical details and lengthy summaries; for the moment he is writing a handbook of mediæval Latin literature. Perhaps this information is necessary; it is so presented, however, that instead of a correlated series of essays on the mediæval mind, we have, considering the book as a whole, a kind of *Speculum Medii Ævi*. That may be an appropriate way to treat the Middle Ages, but it is not what we expected at the start.

But this occasional defect in treatment is far outweighed by the positive merits of the book. The writer has read for himself in many authors and subjects; he presents his observations in a cogent and attractive fashion, with dashes of humor now and then, and with no little eloquence. His most admirable quality is the real historical spirit, not that mechanical evolutionism which resolves entities into their *Quellen*, but that deeper interest in development which springs from sympathy with other times and other traditions. Extremely sympathetic and discriminating are the characterizations of men so diverse as Roger Bacon and Hugo of St. Victor, Abelard and St. Bernard, Petrus Damiani and Gerbert, Francis of Assisi and Thomas Aquinas, while some of the minor personages, such as Alfanus of Monte Cassino and Fulbert of Chartres, mere names as usually treated, stand out with admirable distinctness. The writer makes novel and suggestive reflections on many of the larger issues, such as the relations between Christianity and Neo-Platonism, the real and the ideal elements in chivalry, the development of Roman law, the intensifying of human emotion through the very process of directing the soul to objects divine. Above all, the much

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maligned philosophy of the schoolmen is treated with extraordinary skill. The keynote to the book is sympathy, combined at times with a touch of kindly Horatian satire—a mood naturally cultivated in one who has centuries of human foibles to observe.

II.

Though in complete accord with the main tendencies of this book, I must take issue with the author on two important matters: his estimate of the Carolingian renaissance, and his estimate of Boethius. The first of these need not detain us. Though the services of Charlemagne and his associates are, I believe, distinctly underrated by Mr. Taylor, though he does scant justice to a humanist like Servatus Lupus, the question is one of emphasis; he might have painted the age of Charlemagne with the brighter colors it deserves, and still maintained his thesis that it was an age of crude beginnings, as compared with the fruition of mediæval culture in the twelfth and thirteenth centuries.

The other matter needs more debate. Mr. Taylor assigns to Boethius an extremely humble position. His task is that of "translation, comment, and compendium, and of reëxpression with temperamental change of emphasis." Augustine is the last creative force in the patristic period. "A dark refashioner, indeed, will Gregory the Great appear, while Boethius, Cassidorus, Isidore, are sheer transmitters, or intermediaries, the last-named worthy destined to be the most popular of them all, through his unerring faculty of selecting for his compilations the foolish and the flat." Waiving the last statement, which is, however, not true and which does not reflect the spirit of Mr. Taylor's general estimate of the Middle Ages, let us see if we may not relieve Boethius from the humiliation imposed upon him here. Mr. Taylor later admits that he was at least "the most important single source of early mediæval education," and in a still later passage speaks with enthusiasm of the "Consolatio Philosophiæ"; but his final rating of Boethius is that of a "sheer transmitter." Since the awakening of the historical spirit in the Renaissance, scholars have found more than one difficult problem in the life and the works of Boethius. Was he Christian or Pagan? What did he contribute, in either case, to the intellectual movements of his day? Hypercritical investigators in the last century, finding nothing but Paganism in the "Consolatio," debarred Boethius from Christianity; analytical tracers of sources reduced the originality of his thought to a minimum. Mr. Taylor, who for once has not appealed for an answer to the mediæval mind, agrees essentially with both of these verdicts.

It is true that Boethius "spent his best years in the translation and adaptation of logical treatises," but that does not prove that he was capable of nothing else. Boethius was not above forty-five when he died ("young Boethius," as Mr. Taylor calls him later), and his life had been that of an active statesman. The career of Cicero invites comparison. Cicero from the start was interested in philosophy, and even as early as the period of his Verrine orations had some thought of turning from politics and law to a life of leisure and philosophic study. He carried out this programme later, not altogether voluntarily, but he had written no works on philosophy till he was more than fifty. Boethius's translations and commentaries correspond to Cicero's wide reading in the philosophers. In either case, there was a period of long and thorough preparation. We can only speculate on what Boethius might have done had he been suffered, like Cassiodorus, to spend his latter days in quiet. He had planned, after interpreting Plato and Aristotle, to show that the two masters were, despite appearances, in essential harmony; and such an effort calls for higher powers than those of a "sheer transmitter." Boethius suddenly found the life of peace, perforce, in the gloom of the dungeon; in a moment he came to himself, the thoughts that he had been conning for years rose easily to expression, as in Cicero's case. But the "Consolation of Philosophy" is far more original than any of the philosophical writings of Cicero.

Boethius's last work reveals its writer as a man of broad sympathies and critical acumen. In an age when Pagan philosophy had been merging more and more in the mystic and the absurd, he reverted with unerring instinct to the sure fountain-head of ancient thought—to Aristotle, Socrates, and Plato. Though registered in manuals of philosophy with the Neo-Platonists, he is utterly detached from them. He may have included a few unessential features of Neo-Platonism in his system, but they fade into insignificance when compared with that system as a whole, or with the amount of Neo-Platonism which St. Augustine had absorbed. The more we study philosophical tendencies in Boethius's times and the centuries just preceding, the more will the originality of his attitude shine out: he turns his back on the whole school of Plotinus. It cannot be, then, that his programme of reconciling Plato and Aristotle is merely a sign of "the shallow eclectic spirit of the closing Pagan times"; there is no loose tolerance, for instance, in his treatment of the Post-Socratic schools. Again he suggests Cicero, who also, though accepting the broad views of the New Academy, sought to find there, whenever he could, the original doctrines of Plato and Aristotle. Incidentally, Boethius had studied Cicero with care, and though he shows no trace of Neo-Academic scepticism, the liberal humanism of Cicero has seasoned his thought and his very style; it is a wholesome antidote to the magic and the formlessness of Neo-Platonism.

III.

Thus drawing inspiration from the pure well of ancient thought, Boethius devised a system which is not quite like any that preceded, and set it forth in a work which is a novelty among literary types. Though Martianus Capella had pointed the way in his curious treatise, Boethius was the first to combine the mingled prose and verse of Menippean satire with the philosophic dialogue. The subject is both old and new. One ranges it at first with the "Consolations" of antiquity, such as those of Crantor and Cicero and Seneca, and also with the encomia of philosophy, the λόγοι προτρεπτικοί of Aristotle and Cicero; but these considerations are caught up in something higher. In essence, the work is a theodicy, a justification of the ways of God to man; and to justify God, human reason solves, as best it may, the enigmas of evil and freedom. This theological element marks sharply the difference between the philosophy of Boethius and that of any of his Pagan masters. He wove his work of strands that Plato and Aristotle and Cicero had provided; they would have detected nothing alien in the woof. But the pattern itself is new. Boethius's philosophy contains one article that no Platonist or Neo-Platonist, Peripatetic or Stoic, would have accepted, namely, a clear-cut belief in personal monotheism. The nearest approach in antiquity is Cicero's interpretation of Platonic and Stoic theology, but it is only an approach. Boethius's system would slip neatly into Christian doctrine as formulated in his day; that was the dogma controlling him, as the Neo-Academic theory of probability controlled Cicero. Mr. Taylor approaches the truth in declaring:

> In the "De Consolatione" of Boethius, the antique pagan thought, softened with human sympathy, and in need of such comfort and assurance as was offered by the Faith, is found occupied with questions (like that of free-will) prominent in Christianity. The book presented meditations which were so consonant with Christian views that its Christian readers, from Alfred to Dante, mistook them for Christian sentiments.

It strikes me that mediæval readers were not bad judges of what concorded with Christian doctrine. They did not fail either to point out those few instances in which the philosopher had given his argument a coloring too Pagan. A few such slips are inevitable; one may find them in St. Augustine.

The "Consolatio Philosophiæ," then, as Mr. Taylor apparently admits, is not seriously in contradiction with Christian theology. But, he might ask, is it likely that a Christian thinker, who

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ought, by definition, to have been interested first and foremost in the patristic scheme of salvation, would dare take such relish in mere literature and philosophy? Only a study of Christian humanism can answer this question. The subject needs fresh treatment; I can touch on only a few points here. From the kindly tolerance of Minucius Felix, which echoes that of St. Paul, to the philosophic inclusiveness of Boethius, there are many types and shadings of humanism, nowhere more profusely or more interestingly exhibited than in the fourth century. Jerome and Augustine, who began life either actually or virtually as Pagans, reacted against Paganism with undue but not unnatural severity after they had seen the light; later on, they worked out something like a harmony of the old culture and the new. This harmony is clearer still in the temperament of the poet Prudentius, whom Bentley called the Maro and the Flaccus of the Christians; and there are no disturbing elements in the blithe, Gallic Christianity of the humanist Ausonius. In estimating the attitude of the Church to Pagan culture, Mr. Taylor and others set up a rigid definition of proper Christian feeling, and finding outside of the definition a genial soul like Ausonius, put him without the pale as well; for he must have been a Pagan at heart. But instead of thus disposing of Ausonius, we should rather enlarge the definition. There were some merely nominal Christians in that age; Claudian was one. Asceticism, however, was not the only accepted mode of Christian living; the Church had a place for humanism, too. Ausonius does not differ essentially from his countryman, Apollinaris Sidonius, of the next century; and it would be rash to call Sidonius a Pagan at heart. By the reign of Theoderich, the times were ripe for a still more liberal attitude to antiquity on the part of those whose creed was most clearly defined. The bulwark of the Catholic faith in Italy in the early sixth century was manned by a noble company of old Romans whose forefathers had been leaders in the Pagan reaction in the days of Julian. It was natural for them to turn with sympathy to the past. Chief among them was Boethius.

Turning now to the other side of the problem, we need not have the slightest doubt of Boethius's Christianity. I will not raise other aspects of this old dispute, but point simply to the fact that he is the author of four, perhaps five, letters on theological topics, which attest his adherence to Catholicism. "If he wrote them," declares Mr. Taylor, "he did but make polite obeisance to the ruling intellectual preoccupation of the time." But there is no such note of courteous condescension in these works. Boethius has his fill of contempt for the profane crowd; he can sit in a corner with *gran dispitto*, while ecc'esiastical asses accept blithely what they do not understand; he refrains from comment, not caring to be reckoned *sanus inter insanos*. But the question at issue, the divergent heresies of Eutyches and Nestorius, appeals to him profoundly. He ponders the matter and submits his answer to those that know, to Symmachus and to John the Deacon, later Pope; he is humble enough with them. As this happened in 512, or perhaps a year or two later, the letter is not a youthful affair. The chief interest in the remaining letters is the doctrine of the Trinity. If the first of these was written toward the close of Boethius's life, as seems not improbable, so far from recording the author's "polite obeisance," it may even have served as a political broadside and called down on its author the wrath of the Arian Theoderich.

IV.

Most striking is the method of these treatises. Boethius brings to bear upon the problem of theology the whole apparatus of Aristotelian logic; here are the first-fruits of his years of translation and comment. Many of the Fathers, both Latin and Greek, were familiar with ancient philosophy, and the Church formulated important articles of the Faith with its help; but nothing so deliberately technical had appeared before; this handful of letters marks an epoch. Boethius is credited by Mr. Taylor, and by every one else who writes on this subject, with supplying to the schoolmen of the earlier period in his translations of the logical works of Aristotle the chief material of their thought. But, besides this, he gave them in his *Opuscula Sacra* an admirable model of method. Prantl, the eminent authority on the history of logic in the Middle Ages, estimated the nature of these tractates correctly in calling them an offshoot of early mediæval scholasticism, but he could not know, as has become clear since, that they are by Boethius himself. Relations are thus reversed. The tractates do not illustrate early mediæval thought: they inspired it. Mediæval theologians did not regard them as *jeux d'esprit*. John the Scot, the one eminent genius of his age, wrote a commentary on them; his example was followed by others, particularly by Abelard's friend, another bold thinker, Gilbert de la Porrée; and even after the new Aristotle in the thirteenth century had quite eclipsed the earlier translations, the greatest of all the scholastics, St. Thomas Aquinas, found a worthy subject for exegesis in the "De Trinitate" of Boethius. Doubtless he recognized part of his own procedure there. For besides applying Aristotle to theology, Boethius defines as clearly as St. Thomas himself the separate spheres of human philosophizing and Christian revelation:

> If these arguments of mine are right and *ex fide* [he says at the end of the second tractate], I beg you inform me so. Or, if haply you differ in any point, examine the aforesaid matter the more carefully, and if you can, unite faith and reason.

Considered in these aspects, Boethius deserves to be called, as some students have called him, the first of the scholastics.

But there is another service, quite as important, which Boethius rendered to the Middle Ages. If Jerome and Augustine bequeathed the patristic doctrine of salvation, he gave them in his "Consolatio Philosophiæ," as we have seen, a token of a more urbane and tolerant humanism, a large utterance of the human reason which did not contradict the revelations known to faith; and mediæval literature as well as mediæval thought profited by this admirable exemplar. To the ancient humanism they had, of course, direct access in the classics, but Boethius taught them to combine Paganism and Christianity emotionally, even as he had appropriated the ancient philosophy for Christian thought. The supreme achievement of the Middle Ages, to repeat Mr. Taylor's words, was the vital appropriation and emotional harmonizing of patristic Christianity; but the meaning of patristic Christianity must be broad enough to include Boethius. We cannot know the full extent to which he determined the course of mediæval thinking until the numerous commentaries written in the ninth century on him and on other important Romans are made accessible and studied. When this material lies before us, we can better trace the history of both humanism and philosophy in that period and better appreciate the notable attainments of John the Scot. Pondering what we know, we must recognize not only the intellectual accumulations of Boethius, but his genius, as stimulating forces in the growth of the mediæval mind.

But the temperament of Boethius is not a simple affair, and Mr. Taylor is not alone in judging as he does. I have set forth a different view, and other readers may well differ on other points; for the book incites thought. None will question its high qualities, or fail to be grateful to the author for his profound and sympathetic study of the Middle Ages.

E. K. Rand.

NEWS FOR BIBLIOPHILES.

For twenty-two years William Jaggard, a bibliographer whose work is well known in the two ten-year Indexes to "Book Prices Current," has been bringing together material for a comprehensive Shakespeare Bibliography. The book, a quarto of 750 pages, printed in double columns, is now in the hands of subscribers. The beginning of the work was the preparation in 1890 of a catalogue (never print-

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ed) of the Shakespeareana belonging to George Guy Greville, Earl of Warwick, and preserved at Warwick Castle, where, in Halliwell-Phillips's day, were to be found "all known manuscript copies of Shakespeare's plays written before the close of the seventeenth century." This, one of the oldest collections of Shakespeareana in England, has, Mr. Jaggard states, recently "passed into the private library of an American collector." The book is dedicated to the compiler's ancestor, William Jaggard, the probable editor (he thinks) of the First Folio, which came from William Jaggard's press in 1623. Owing to his death on the eve of publication, it is his son's name which appears upon the title-page of the book, the imprint of which reads, "Printed by Isaac Jaggard and Ed. Blount."

There are upwards of thirty-six thousand distinct entries and references. Details are given of every known issue of Shakespeare's writings, of every pamphlet, volume, or collection of Shakespearean comment, of every contemporary allusion to the dramatist or his productions, of each autograph, "genuine or forged," and of all engraved Shakespeare portraits. Incorporated are some thousands of extracts and illustrative notes. The word Shakespeare is, throughout the work, abbreviated to "Sh-", Shakespeare's to "Sh-'s," and, in some cases, Shakespeareana to "Sh-ana." This condensation may have been necessary to keep down the bulk of the book, but a few extra pages added to the volume would have been preferable.

The most interesting portion of the Bibliography is the account of Shakespeare's own works. The separate pieces are first given, arranged in alphabetical order, the spurious and doubtful plays in the same alphabet. The preliminary note to each play gives the entry in the Stationers' Register, and sometimes other general information. Then follow the chronological list of editions of the separate play, collations of the earlier editions being given and one or more libraries possessing examples indicated. Had it been possible to locate all known copies of the rarer and more valuable editions it would have added to the interest of the Bibliography. The only American libraries referred to seem to be the Boston Public and the New York Public. Prices paid at auction are given in some cases, but American auction records are ignored. For example, under "The Merchant of Venice," 1637, the note is, "In May, 1907, a copy sold for £40," although the record price is $1,300, paid for the Lenox Library duplicate copy at Anderson's, in May, 1906. The nine quartos, with forged dates, printed by Thomas Pavier in 1619, are entered under their proper date of printing, not under the date on the title-page.

Early manuscript copies of the plays are also described, and, although these are few in number, they are of great interest. The most important is the manuscript of "King Henry the Fourth," the two parts condensed into one, fifty-five leaves, transcribed about 1610. This is "the sole contemporary manuscript of any of Shakespeare's literary productions known to survive." Discovered in 1844, it passed into the Earl of Warwick's collection, and was printed by the Shakespeare Society in 1845. Manuscripts of "Julius Cæsar" and "The Merry Wives of Windsor" written about 1660 are the next earliest. Both of these are also in the Warwick Castle Collection.

The long-lost first edition of "Titus Andronicus" of 1594, described by Langbaine in 1691, but not again seen till December, 1904, when a copy was found in a Swedish country cottage by the librarian of Lund University, is described as having been sold "to a well-known American collector for £2,000 in February, 1905." This is stated to be the record sum paid for a separate Shakespeare piece. The same sum was paid in 1907 (presumably by the same American collector) for one of the three known copies of the first edition of "The Passionate Pilgrim" (1599).

The section describing the known autographs of Shakespeare is an interesting portion of the book. Mr. Jaggard says: "Six indubitably genuine autographs of Shakespeare exist. They are attached respectively to the Mountjoy deposition, 1612-13; Blackfriars deed of conveyance, 1612-13; Blackfriars mortgage document, 1612-13; and his will, 1615-16. In every other asserted instance of genuineness more evidence is needed before the attributed signatures can be finally accepted or rejected." Among the "supposed" Shakespeare autographs which he notes, two are in the United States, North's "Plutarch," 1603, with a signature, in the Boston Public Library, and the Folio of 1632 owned by C. F. Gunther of Chicago, which has, pasted in, a reputed Shakespeare signature on a slip cut from a document.

Many interesting and little-known facts are found in the notes. For example, that the publisher's price for the First Folio was one pound is shown by a memorandum on a letter from William Cartwright to Edward Alleyn, preserved at Dulwich College. This memorandum, which is dated November 30, 1623, the very week of publication, runs: "Paid a sover-in for Shaksper's booke of Plaies." Another manuscript entry at Dulwich shows that Edward Alleyn paid five pence for the "Sonnets" of 1609: "A book of Shaksper Sonnets, 5d." This first edition of the "Sonnets" is now one of the most valuable of books. From an inscription on the title-page of the Steevens-Daniel-Griswold-Church-Huntington copy, we know that Narcissus Luttrell paid one shilling for that copy. This was, perhaps, seventy-five years after publication, and the book may have become rare. At the Steevens sale in 1800 the book brought £3 19s.; Mr. Griswold paid £225 15s. for it at the Daniel sale in 1864; Mr. Church paid $5,000 for the same copy about 1890, and it would now, probably, bring three times that sum.

Mr. Jaggard seems to have got confused over the two editions of Francis Meres's "Palladis Tamia," the book which contains the earliest printed list of Shakespeare's writings, and the most important of all contemporary references to him and his work. "Palladis Tamia, Wit's Treasury Being the Second Part of Wit's Commonwealth" (1598), is properly entered under Meres (Francis). The second edition, published in 1634, with altered title, "Wit's Commonwealth, the Second Part," and (in some copies) with an engraved title, "Wit's Academy," dated 1636, is not entered here; but there is this note:

"Wit's commonwealth" (or "Wit's academy"), of which the above work purports to be the continuation, was written by John Bodenham (*q. v.*).

On turning to Bodenham, we find two entries, "Wit's Academy," 1634, and "Witt's Academy," 1636, and the note, "Originally appeared as part 1 of Francis Meres' 'Wit's treasury,' 1598 (*q. v.*)." The actual work by Bodenham (or edited by him) is not recorded at all: It appeared in 1598, with the title, "Politeuphuia, Wit's Commonwealth."

Correspondence

LEGAL ETHICS AND PRACTICE.

TO THE EDITOR OF THE NATION:

SIR: The story is not a new one: An Irishman was passing through a cemetery and stopped to read an epitaph which said that "Here lies Addison B. Witherspoon, a good lawyer, and an honest man."

"What are you looking at that Witherspoon monument so long for, Pat?" inquired his wife.

"I was wondering," said Pat, "what the honest guy done that they chucked him in the same grave with Witherspoon!"

We laugh at the story, of course, although we don't believe that all lawyers are dishonest. Still, what shall we say when the Code of Professional Ethics issued by the American Bar Association—the highest authority of American lawyers—lays down a rule like this:

> A lawyer may undertake with propriety the defence of a person accused of crime, although he knows or believes him guilty, and having undertaken it, he is bound by all fair and honorable means to present such defence as the law of the land permits, to the end that no person may be deprived of life or liberty but by due process of law.

What can an honest lawyer say in defence of a man indicted for a crime which the lawyer knows or believes him to have committed? He may contend that the offence charged is not a "crime." There are indictments for offences on the border line of crime; such, for instance, as the discharge of a gun and the killing of a person thereby. Possibly the man shot with a perfectly justifiable purpose. In such a case an honest lawyer may reasonably contend that no crime was committed. Or he may contend that the man on trial is insane and irresponsible, and he may do so honestly. But in neither of these cases is he defending a man known to be guilty. The Code undoubtedly has in view the man who intentionally and maliciously murders or robs or bribes. On the other hand, if this same lawyer should purposely send the police along the wrong road, and thus aid a fleeing criminal to escape, he would not only not be regarded as honest, but he would be indicted and punished as accessory after the fact.

If a lawyer allows a witness to swear in a civil case to statements known by the lawyer to be false, he may be disbarred—in the event he is found out. If his client perjures himself to escape the punishment of his crime, and the lawyer knows it, is he honest—if not found out?

A Roman Governor asked, some two thousand years ago, "What is truth?" and did not get an answer. To-day the public asks, "What is honesty?" and the answer is—

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in so far, at least, as lawyers are concerned—"Honesty in a criminal lawyer is getting away with it." Which reminds me of the little Sunday school girl who, when asked to explain what a lie is, said: "A lie is an abomination unto the Lord, and a very present help in time of trouble."

But legal peculiarities are not confined to the lawyers and their code of ethics. The court also has them. A woman striker of commanding presence, but attired in the homely garb of a cloakmaker, is arrested for inciting a mob to riot. She is hustled off to the police station in a patrol wagon and dragged before the desk sergeant. He is about to order her cast into a cell when, from the folds of her cheap dress, she produces a jewelled card case and presents a handsomely engraved visiting card, bearing the name of a social leader. The desk sergeant is dumfounded. Instinctively he shrinks and shrivels. When he recovers sufficiently to speak, it is to utter very humble apologies and to make excuses. He turns on the unfortunate policeman who made the arrest, and berates him soundly for his blunder. Then there is hurried and nervous effort made to relieve the distinguished prisoner of the embarrassment to which the arrest has subjected her. An elegant automobile is sent for, and she is shown into it with more apologies, and, accompanied by one of the finest, is driven to her home. The police give out columns of interviews deploring the unfortunate mistake, promising that it will not occur again.

Hear what Judge John Gibbons, for thirty years an occupant of the Chicago bench, has to say:

> Our criminal law and the practice of many of our courts savors of ancient times when the law and its enforcement was a farce.
>
> The upper courts often reverse decisions of the criminal courts on trivial technicalities that don't exist any longer in England, where they were originally drawn from, and where they were in force during the feudal times when justice and the law were an empty show.

With little or no change, the judge's opinion, as given above, might cover the civil law as well. It would be most refreshing to read some learned jurist's honest opinion touching some of the civil laws obtaining to-day in almost every section of the country—if not in all of them.

J. H. Rockwell.

Springfield, Ill., June 28.

THE SIZE OF THE WORKING-VOCABULARY.

To the Editor of The Nation:

Sir: Few unsupported assertions, I believe, persist with so little questioning as the one which maintains that the working vocabulary of most people is limited to a few hundred words. For the past two or three decades many books on the English language, English composition, and public speaking have "estimated" the workingman's vocabulary at five or six hundred words, and the college student's at one thousand or twelve hundred. In a public address only a year ago an officer in one of our larger universities declared that "the average senior" in that institution "did not employ more than eight hundred or a thousand words in all the writing and speaking involved in the various activities of his life." Early last autumn six members of our freshman course in English in Wabash College volunteered to make a study of their own vocabularies, and while my chief purpose in directing this study was to learn definitely what classes of words a freshman has at his command, the mere number proved to be so different from the traditional estimates that I feel justified in offering this note.

The methods we employed were quite simple. Each student carried small cards with him at all times and endeavored to catch all the words which he used in ordinary speech and writing. From time to time he filed the words alphabetically. Some of the men, when they felt that their general efforts had been reasonably thorough, made a more intensive study by means of convenient divisions of their lives into downtown, college, home, morning, day, night, and the like, in order that they might not omit words which are extremely familiar to almost every one. Others sought to gather up these very familiar words by going over their alphabetical lists and supplying the obvious omissions.

It was difficult to determine what classes of words should be excluded, but a desire to avoid all possible repetition led us to throw out the following: (1) All words which were merely inflected forms of other words included in the list; (2) numbers, both cardinal and ordinal; (3) pronouns and demonstratives; (4) nouns used only as proper nouns; (5) extremely technical terms; (6) all except one word from each group of words obviously related in their origin; (7) all negatives in *un-* and *in-* except where only the negative form of the word exists, or where the positive is rare, as in *unkempt, uncouth, unwittingly;* (8) all words in *re-* and *dis-* where the meaning could be readily gathered from the definitions of the root word and the prefix.

After these classes had been excluded and each student had been questioned carefully for the purpose of leading him to ascertain whether he had included words which the laws of association had brought in from his reading vocabulary, the totals were as follows: 2,970, 3,190, 3,920, 4,510, 4,550, 4,560.

Even a hasty glance at these lists convinces one that they are incomplete rather than overcomplete. All the words recorded seem to hold their places legitimately, while on the other hand familiar words have been overlooked. For example, in going through the A's in three lists, I observed that the following words had not been included: Aeroplane, agriculture, almighty, almost, along, ambition, analysis, ancestor, ankle, ant, apology, architect, arm, autumn, avenue, avoid, awake, away, awkward, and axe.

The students who have been making this study are, I am quite sure, representative of our freshman class. They vary in age from seventeen to twenty-one years; three of them were brought up in the country and three in small cities; some of them have read much, others little; and their classroom records for the first term of the year ranged from the highest to the lowest. Moreover, the words themselves reveal a rather striking diversity of experience. They are in no respect unusual, save that one list shows a marked influence of a very early reading of Dickens, but they represent all the variety of interest which one would expect to find in a group of young men who are beginning their college course.

Rollo Walter Brown.

Crawfordsville, Ind., June 27.

SCHOLARSHIP OF IDEAS.

To the Editor of The Nation:

Sir: In an editorial entitled "Scholarship of Ideas" in the issue of May 11, as well as in other contributions to the *Nation*, you have, as it seems to me, justly criticised certain pedantic tendencies of modern scholarship. But in most of the criticisms of the "scientific method" in graduate study I find a tacit assumption that the narrowness of a specific subject is synonymous with narrow interests and knowledge on the part of the investigator. This seems unwarranted. The aim of the "scientific method" is quite the opposite of narrowness. A doctor's dissertation entitled "The First Hour of the Session of the States-General on May 5, 1789," may deal with a very small period of time, but it just as certainly demands a wide and thorough knowledge of history for its proper treatment. Or, a student may confine himself to the study of the "verb or the adjective on a certain page of Montaigne"; but does not this implicate the appreciation of Montaigne and an intensive study of the verb elsewhere in literature? The scientific method assuredly emphasizes exactness and detail, but how can it possibly be incompatible with "breadth," "imagination," or "ideas"? The procedure of such a method seems based upon a recognition of the limitation of the human mind very much as the landscape artist draws with regard to the limitation of the human eye. It is necessary for the student to see the material from *one* point of view in order that his picture may be clear and unconfused.

H. G. Townsend.

Fayette, Mo., June 19.

SPECIALISM.

To the Editor of The Nation:

Sir: As a graduate student in a leading American university I have read with sympathetic interest the letter on "L'Esprit de la nouvelle Sorbonne" in your issue of June 15. The name of the institution in question I withhold, as I do my own name, because the following notes are mere records of a curious, warped notion in our educational system, and because I set them down in no spirit of malice whatsoever.

A not grossly unfair definition of certain departments of graduate study would be "The Search after the Minute without caring about the value of the Result so long as it *is* minute." This might be illustrated in various ways, but two will suffice.

The director of the Old French seminary sets students to work searching through thousands of pages of low Latin in the endeavor to find early examples of the use and form of certain words. A month's work of this sort may yield ten examples, or none. The only equipment needed is a busy forefinger and eyelids which will stay open. Brains are quite superfluous, and, indeed, if employed would quickly turn to dust. If an historian actually *reading* these *Monumenta* (which our students do not) happens to find an early example of such and such a word, let him note it down; let him even publish it if he has the proper philological enthusiasm.

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Another instance: A great scholar offered last year an introductory course in Gothic. He began very properly with the phonology of the vowels, and at the end of the year he had reached O. There had been not a lecture on the consonants, and as for morphology and syntax, or such a thing as reading the language, they had not been spoken of.

Such cases might be multiplied almost indefinitely. I am minded of an epigram I once read and copied, on Anglo-Saxon:

This is the basis of the language. True!
Pray delve into it if it pleases you.
I want not dust and bones, dry, old, and bare,
But Poetry's fragrant breath and wind-blown hair!

A little conversation recently published in the newspapers is also apt. Jones: "So he's a specialist. What is his specialty?" Smith: "The nostrils." Jones: "Which nostril?" EX LIBRIS.

June 17.

CHRISTOPHER DOCK'S RULES.

TO THE EDITOR OF THE NATION:

SIR: A recent examination of Die Schulordnungen des Grossherzogtums Hessen (Monumenta Germaniæ Pædagogica, Vol. 33) discloses the fact that the "Hundert nöthige Sitten-Regeln für Kinder," reprinted from the *Geistliches Magazien* a few years ago as the work of Christopher Dock, America's pioneer writer on education, ("The Life and Works of Christopher Dock," J. B. Lippincott Company, 1908), were really drawn up by J. Rambach, professor of theology at Giessen, and, perhaps, the earliest German university lecturer on education. They constitute a section of his "Erbauliches Handbüchlein für Kinder," published in 1734. This suggests that the "Christliche Lebens-Regeln" ascribed to Dock may have a similar origin, especially as this is the title of section VI of Rambach's Handbüchlein.

LEWIS F. ANDERSON.

Urbana, Ill., June 20.

Literature

MARGARET FULLER.

Margaret Fuller and Goethe. By Frederick Augustus Braun. New York: Henry Holt & Co. $1.35 net.

Margaret Fuller, as every one knows, was intimately associated with the New England transcendentalists, attended their club, edited their literary organ, the *Dial*, and has long been recognized as one of their leaders. Dr. Braun attempts, however, to sustain the thesis that Margaret Fuller was not a transcendentalist, but a disciple of Goethe. This contention should obviously involve a careful and impartial comparison of her ideas and character with those of Goethe on the one hand, and with those of at least one admitted and typical transcendentalist on the other. We regret to say that such a comparison has not been made.

In the first place, Dr. Braun appears much more concerned to "make out a case" than to see and present the object as it really is. This is evident, for example, in his constant suppression of Margaret Fuller's solid and frequent adverse comment on Goethe. Secondly, he is animated by a desire to magnify the influence of German thought in New England. This intention appears in his tediously reiterated refrain, "especially German," and in his suppression of the classical, French, and English sources of the transcendental movement. Thirdly, he is himself an enthusiastic and, unlike his heroine, an entirely uncritical admirer of Goethe, whose name, sometimes hyphenated with that of Schiller—"higher ethical principles of Goethe-Schiller"—he pronounces with the rapture and unction of the devotee. Fourthly, he writes of Emerson, whom he seems to accept as the typical transcendentalist, as if but vaguely acquainted with either Emerson's works or character. Thus he persistently couples Margaret Fuller with Goethe and distinguishes her from Emerson by traits and ideas which are perfectly clear and explicit in Emerson.

We are acquainted with no definition of New England transcendentalism which excludes Margaret Fuller, and do not believe that any can be made. Derived from the same Puritan stock, subjected to the same influences as the other transcendentalists, she comes under every article of the rather florid definition formulated by W. H. Channing, and accepted by Dr. Braun himself as the best to be found—"a pilgrimage from the idolatrous world of creeds and rituals to the temple of the Living God in the soul," "a putting to silence of traditions and formulas that the Sacred Oracle might be heard through intuitions of the single-eyed and pure-hearted," a belief in "perpetual inspiration, the miraculous power of will, and a birthright to universal good." Dr. Braun accepts this characterization, but immediately, in a desperate endeavor to distinguish transcendentalism from the "Goethean doctrine," plunges into a perfect thicket of misrepresentations, contradictions, and false distinctions.

"Transcendentalism," he says, "is by nature deeply Christian *in the traditional sense*" (our italics)—a flat contradiction both of the definition and of the fact. The human instincts, he admits, are regarded as divine by both transcendentalist [Is this deeply Christian "in the traditional sense"?] and Goethean—"with this difference, however: that in the Goethean doctrine they are that which the individual *must ultimately* turn to for the highest laws of his inner being." This distinction utterly fails to distinguish; yet he rides it gallantly through the flimsy labyrinth of his central chapter on Religion and Philosophy to the conclusion, in which he says that Margaret Fuller "saw the difference between their convictions and hers clearly, and rejected their doctrines." "Like Goethe and Schiller," he continues, "she believed that out of our own inner being, out of the inner heart and self, are determined the highest laws for individual growth and action, and not from any principle or law that may be imposed upon us by anything outside of our being, whether religion or philosophy." Oh, Dr. Braun, this is not where Goethe and the transcendentalists differ; this is where they agree! We beg you to read, let us say, Emerson on "Self-Reliance":

> Nothing is at last sacred but the integrity of our own mind.—What have I to do with the sacredness of traditions, if I live wholly from within?—If I am the devil's child, I will live then from the devil. No law can be sacred to me but that of my nature.

Dr. Braun's ignorance or misrepresentation of transcendentalism is equalled by his misrepresentation of Margaret Fuller's attitude toward Goethe. That she was a great admirer of Goethe and greatly indebted to him is obvious to any one who is acquainted with her works. That she rejected the New England transcendentalists, however, and became the devout and whole-hearted apostle of Goethe painted by Dr. Braun, is very wide of the mark. On the contrary, her attitude toward the German poet was on the whole typically "transcendental." Now it was typically transcendental to sit at no man's feet forever. As Emerson says, "The soul is impatient of masters, and eager for change.—We touch and go, and sip the foam of many lives.—We cloy of the honey of each peculiar greatness. Every hero becomes a bore at last." At one time Emerson himself could read nothing but Goethe, at another time Montaigne, etc. The New England transcendentalists, unlike the Scotch prophet, their cousin, across the seas, were characterized by an intellectual *Wanderlust;* they were but fickle hero-worshippers, spiritual soldiers of fortune, seekers for the gold that lies under the end of the rainbow.

Exactly this trait has been noted in Margaret Fuller. "Margaret said she could keep up no intimacy with books. She loved a book dearly for a while; but as soon as she began to look out a nice morocco cover for her favorite, she was sure to take a disgust to it, to outgrow it. . . . That had even been the case with Shakespeare! For several years he was her very life; then she gave him up." ("Margaret and Her Friends," C. H. Dall.) Margaret Fuller herself declared that it was Emerson who first made her understand the meaning of an inward life, and that it would require a volume to exhaust the theme. Dr. Braun seems to think it conclusive evidence of her complete discipleship to Goethe that she calls him her "parent." But Margaret, like her associates, bestowed the honor of father-

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hood on many heroes. Thus of Milton, "He is one of the fathers of this age, of that new idea which agitates the sleep of Europe. . . . . But the Father is still far beyond the understanding of his child." Wordsworth she called her "beloved friend and venerated teacher." Mme. de Staël, Alfieri, and Shelley at times claim her allegiance. Southey steeps her "to the lips in enjoyment." Of Rousseau she writes: "Every onward movement of the age, every downward step into the solemn depths of my own soul, recalls thy oracles, O Jean Jacques!"

The decisive point is, of course, her direct criticism of Goethe. Dr. Braun represents her as a defender and champion of Goethe in contrast with the transcendentalists, who, he says, exhibited toward him the moral asperity and Puritanical rigor which lurked beneath their doctrines. At this crisis, Dr. Braun becomes particularly subtle in his distinctions. "Emerson," he asserts, "was preëminently a thinker. He placed his greatest emphasis upon the intellect. . . . His was chiefly a life of thought. . . . All this was true despite [*sic*] his intellectuality and dissent from all traditional, formal church creeds. He seldom came into genuine heart-to-heart touch with his fellow beings or experienced any real glow of the emotional nature. This fact explains the severe criticisms which he now and then hurled against Goethe."

To be perfectly candid, it does nothing of the sort, though this is a kind of nonsense which the pious Goetheans are very fertile in. The commonsense criticism directed by the New Englanders against Goethe was aimed at the sexual immorality of his life. As Emerson wrote to Carlyle: "The Puritan in me accepts no apology for bad morals in such as *he*." But Emerson said also —and here he was expressing the typical transcendental criticism—that he wished the Duke had cut off the poet's head before he retired "from the municipal incense to 'arrange tastefully his gifts and medals.'" By this he meant that Goethe had lost his transcendental aspiration, that he had surrendered his genius in return for the adulation of Weimar, that he had degenerated from the heights of his youthful ardor into a rather meanly contented connoisseur of talent.

Emerson's position as here outlined is quite precisely that taken by Margaret Fuller. She declared that Goethe's life had fallen far below the level of the higher tendency in the best of his writings. Her essay on "Menzel's View of Goethe," which Dr. Braun calls "her masterly defence," is rather a critical attempt to show why and how Goethe with his great gifts failed of the highest attainment. Margaret Fuller writes as follows:

> Men should be true, wise, beautiful, pure, and aspiring. This man was true and wise, capable of all things. Because he did not in one short life complete his circle, can we afford to lose him from sight? Can we, in a world where so few men have in any degree redeemed their inheritance, neglect a nature so rich and so manifestly progressive?

He did not in one short life complete his circle, says Margaret. No, he fell short, in her sense, of *beauty*, *purity*, and *aspiration*. There speaks the New England woman, the transcendentalist, and the critic. Dr. Braun, who strives throughout as much as in him lies to delete the evidence of her critical sense, omits in quoting this passage the vital declaration that Goethe did not complete his circle.

Goethe was the man for his time and place, says Margaret, and, "historically considered," needs no apology, but a complete man in the highest sense he was not. Like Emerson, she regrets his compromise with their serene highnesses at Weimar, his acquiescence in the ways of the world. He has grown wise, indeed, but not in divine wisdom; "He might have been a priest; he is only a sage." Dr. Braun says at the close of his book: "We have seen how she accepted Goethe's religious and philosophical teachings almost in their entirety." It is well to place beside that her own comment on her "parent" in "her masterly defence": "This office of a judge, who is of purer eyes than to behold iniquity, and of a sacred oracle to whom other men may go to ask when they should choose a friend, when face a foe, this great genius does not adequately fulfil." Like Emerson, she sees in him the great recorder of human life rather than the inspired and inspiring guide. At the crisis of his life, she declares, he chose "an outward peace rather than an inward joy." "He does not warm, he does not inspire me. In his certainty is no bliss, in his hope no love, in his faith no glow." "Pardon him, World, that he was so worldly. Do not wonder, Heart, that he was so heartless." He has, to be sure, the perseverance of men; what she desires is the perseverance of the saints. She compares "the loophole redemption of sagacity" represented by Goethe very unfavorably with the "grandly humble reliance of old Catholicism" as represented by Dante. This does not sound to us like the ardor of a disciple.

These are only a few of the passages which Dr. Braun could not use in sustaining his paradoxical thesis. It seems worth while to print them, because, as he points out, Margaret Fuller's works are mainly out of print and frequently hard to obtain. The viciously manipulated and expurgated though extensive selections from her criticisms which he presents give entirely erroneous impressions of all parties concerned. If such scholarship as this proceeds from "the higher ethical principles of Goethe-Schiller," let us have no more of them!

CURRENT FICTION.

The Job Secretary: An Impression. By Mrs. Wilfrid Ward. New York: Longmans, Green & Co.

Tales of the writing person are increasingly common in England. Here they are rarer, whether because we take our authors less seriously or for some other reason. The Frank Norbury of this story has points of refreshing novelty. He is not the struggling, starving, hysterical would-be author commonly affected by the current novelist, nor, though not seldom treading on dangerous ground, does he share the moral irresponsibility of that favorite ladies' hero. At the beginning of the action, we find him possessed of a comfortable income, a pleasant worldly wife, and a reputation for fine literary workmanship. He is, we need hardly say, a Briton and a novelist. In the middle of a book he has been deprived of his secretary, and has secured from an agent a substitute or "job secretary." He at once perceives her to be a remarkable person—useless technically as an amanuensis, but delightful and valuable in unforeseen ways. Her criticisms of his work are of the utmost service to him, and her personality insensibly becomes the model for his heroine. And then, of course, she turns out to be somebody of social importance—the wife, in fact, of a titled diplomat. She has run away from her husband because she has perceived that they were no longer to each other, etc. When he appears on the scene as an intimate friend of Norbury's, we are reasonably sure what the issue is to be. However, it is sufficiently postponed, and the postponement is attended with a sufficient number of purely emotional and intellectual complications, to make the game worth the candle, as fiction. Mrs. Ward deals gracefully and ingeniously with her somewhat slender material.

The Golden Silence. By C. N. and A. M. Williamson. New York: Doubleday, Page & Co.

A novel from the Williamsons without an automobile running through its pages is unthinkable. In the present case, however, the automobile is quite secondary, a mere convenience to convey the hero into the Golden Silence of the desert, that he may rescue the heroine. The latter is a remarkable creature, indeed. She is a young American girl, who, while acquiring an education in an Indiana boarding school, learns to speak Arabic fluently—without recourse even to a correspondence school—and to dance so wonderfully that, when she leaves

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school, she dances her way into fame at once. But it is not a case of art for art's sake with her; she dances merely to obtain money enough to rescue her beautiful sister from the clutches of an Arab, to whom she was lawfully married in Paris when the adoring heroine was young. How this rescue is accomplished is the story of "The Golden Silence." The sister is found immured in an oasis of the great desert, her husband having changed his identity by the process of apparently dying in a fire in Constantinople and then becoming the masked Mahdi to whom all Africa and Islam look for freedom from the domination of the Christians.

There is excitement galore, including a mid-desert battle, in which two gentlemen in Highland costume achieve wonders and the masked prophet is fatally wounded, mixed in with romance enough to suit the most romantic. The tale moves quickly, and for those who like the conventional picture of the Christian-hating Mohammedan and who ask for plenty of excitement without much regard for probabilities, the book is to be recommended.

The Unknown God. By B. L. Putnam Weale. New York: Dodd, Mead & Co.

The author of "Indiscreet Letters from Peking," "The Forbidden Boundary," and "The Re-shaping of the Far East," here applies his special knowledge of Chinese conditions to a presentation in the form of fiction of the missionary problem in China. The chief actor is Paul Hancock, a young Church of England parson, with private means, who becomes the fourth member of a struggling Chinese mission. The other three members are an ineffectual saint, his wings clipped by circumstance; his wife, who remains a mystery; and the villain, a secret drunkard, who virtually appropriates the wife, and practically ousts the saint from his dubious glory as head of the mission. Near by and more or less antagonistic are a Baptist mission and a Roman Catholic mission. The Roman Catholics apparently have the best of it, if standing in the community counts. The Baptists (American) possess great riches and a foolish administration. Their head, who has lived fifty years in China without approaching comprehension of the Oriental mind, has infringed upon an age-long custom, and so brought about the ruin of the project which he officially leads. It is, to be sure, an Occidental will which precipitates matters: The wealthy commissioner, who is secretly a Mohammedan and is involved in amorous competition with the young Anglican, is hard to believe in. The Anglican wins: hence the Baptist mission, to which the lady is attached, falls a prey to native vengeance. Anglican saves lady in the eleventh hour: there is more than a touch of melodrama in the latter half of the narrative. But all this, as may have been hinted, is incidental or ornamental. The book is primarily a tract, deploring the dissidence among Christians which more than anything else blocks the spreading of Christianity among nations which possess a consistent body of belief. Apart from factional differences of creed among themselves, the missionaries appear to the Chinese simply as "foreign men of foreign color living in foreign houses in foreign ways, and stridently determined to proclaim that Christianity necessarily meant a pseudo-European culture, which conflicted with the ideals of the country." Not that Mr. Weale believes the cause of Christianity hopeless in the far East. On the contrary, he believes that "the clean, actual supernatural nature of the Christian belief, the dogma, has nothing which is not eminently palatable to and refreshing to the Eastern mind. . . . It seemed a supreme irony to bring it back to these men of the East, in a hackneyed and stereotyped form, full of a primitive methodism which bore no relation to its original poetic conception." In short, Mr. Weale thinks, with most unsectarian students of the missionary problem, that the advancement of Christianity in the Orient depends upon a free adaptation to Oriental needs of the essentials of the faith as contrasted with its incidents.

A Kingdom of Dreams. By J. J. Bell. New York: Cassell & Co.

This is a summer-weight story of mystery, villany, and love: the mystery is mildly entertaining, the villany is of a rather tame character, and the love is perfectly regular and smooth in its course. A young man has passed out of the gates of a prison. He has not a friend in the world and no plan but suicide. He is followed at a distance by a beautiful veiled young lady and an elderly man in a motor brougham. She slips an envelope into the hand of the young man and disappears. The envelope sends him travelling about England in luxury, his every want anticipated, and directions given him by mysteriously invisible agents. He arrives finally at an isolated but luxuriously equipped estate overlooking the sea, and guarded jealously from the outside world by a high wall and lynx-eyed sentries. Here he is the enforced guest of the beautiful young lady and the elderly man of the mysterious motor brougham. Neither the young man nor the reader gets the least hint of the mystery behind the kindness. The puzzle deepens when it develops that the kind host is really entertaining the young man in order to deprive him of a fortune of £1,000,000, of which the young man knows nothing. With the fortune in his hands the host is planning to found a kingdom in the heart of Africa which is to regenerate the world spiritually. It would be cruel to the story to reveal the solution of the mystery, since the only quality which holds the reader to the book is a certain degree of suspense.

NIPPON.

A History of Japan. Vol. I. From the Origins to the Arrival of the Portuguese in 1542 A. D. By James Murdoch. Published by the Asiatic Society of Japan. Yokohama: Kelly & Walsh.

In this, the second volume which has appeared in the series of three projected volumes (Vol. II was issued in 1903), Mr. Murdoch carries the history down to the year 1542. He deals with legendary Japan, making critical use of Chinese, Korean, and Japanese sources; with Old Yamato, the nucleus of the future empire; with the great reforms of 645 A. D., and later, when the Japan that then existed adopted Chinese civilization, with the suddenness and vigor with which she accepted Occidental civilization in 1868. He sketches the lives and works of the Emperors from 662 to 850 A. D., who were personal and active rulers, some of the later ones being scholars. In the tenth century Buddhism had virtually won over the court and government, and the way was paved for the rise of that great house of Fujiwara which for centuries overshadowed the throne and furnished the wives of the Mikados; until, indeed, in the twelfth century, the ex-soldiers of the house of Taira snatched away the power from their civil rivals.

One's judgment of the value of Mr. Murdoch's colossal work must be conditioned by one's own view of Japanese history. What were the elements in the ethnic movements during the twenty alleged centuries here brought under review? Was there any real nation in Japan before the twelfth century, or only a nucleus of civilization, with vast areas of wild territory and unassimilated tribes of various ethnic origins? What were the physical, economic, and political problems, to say nothing of those which were religious and cultural? What was the actual grade of civilization at the dawn of letters, when documents were possible? How much allowance must be made for native writers because of their extremely insular and almost ridiculously subjective views? Is it even now safe for natives to speak with academic freedom concerning the very dogmas on which Mikadoism and the whole governmental structure rest?

In our view, Mr. Murdoch's discussion of ethnography and origins is decidedly weak, especially his estimate of the relative proportion of Ainu and Yamato men in the development of Nippon, and his use of the results of the archæology of Japan and Korea and of the Kojiki and

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Nihongi. The traditional views of Japanese orthodoxy—of savages on the one hand and gods on the other—have been too largely followed. Mr. Murdoch's presentation of the whole question of the Ainu substratum of population, of the military campaigns for their subjugation, and the civil methods for their assimilation is too much in accord with the theological traditions of a people who long considered that their emperors were deities and whose dogmatism, fostered by the Government even to-day, oversteps both justice and the written constitution to enforce orthodoxy. Mr. Murdoch ventures the hypothesis (p. 233) that the Eta, who formed a large part of the pariah class of feudal Japan, sprang from transplanted communities of Ainu, or "barbarian prisoners of war."

A notable defect in this great work is an almost total absence of discussion of the great cultural influences, art and religion, which have had so much to do with the making of the Japanese temperament and character. We say character, for it is yet the weakness of Japanese ethical education that it recognizes artistic refinement and moral status as virtually one and the same. The court life in Kyoto, during the Middle Ages, was almost wholly unmoral, even when refinement was carried to an almost incredible point. This is seen, not only in the "Genji Monogotari" ("Romance of Prince Genji and his Amours"), the preëminent classic of the language, but in the mediæval belles-lettres, in which conscience and ethics seem to have little or no place. Even to-day in the Japan of Meiji, there is an avowed determination to identify morals and good manners. The writer should also have described the influence of certain mediæval Japanese teachers of neo-Buddhism, who, by their personal efforts in travel and controversy not only saved the intellect of Japan from stagnation, but aided vastly in giving the conglomerate of races in Japan nationality through religious unity.

Nevertheless, not to give a wrong impression, it is delightful to find on so many pages evidences of acute and penetrating insight, joined with narrative skill. The differences between the sects are finely shown, as, for example (p. 45), why the hardy soldier-samurai in the thirteenth century took to the robust and stern virility of the Zen doctrines and practices, while despising the effeminate literary accomplishment of both the court nobles and scholars in the more purely ecclesiastical sects. Referring to Lessing's "Laokoon," the author suggests the close relation of the Nara statue of Great Buddha to Japan's first burst of artistic splendor. In another illuminating comparison, he says (p. 485):

> It must never for a moment be forgotten that the peculiar genius of Japan is analogous to that of the Normans. It originates little, but it seizes upon the original ideas of other people, or nations, or races, and not so much adopts them as adapts them to suit the peculiar, and not infrequently the merely temporary, exigencies of the social and political fabric of the empire.

It is the similarity of Japanese events and personalities with those among mankind everywhere that wins the attention either of scholars or of the ordinary reader, and just here the author excels. This volume, with its full index, colored maps, wealth of suggestions, fascinating narrative, and bold grasp of difficult themes, stands at the head of all works thus far produced upon the early and mediæval history of Japan.

Across South America. By Hiram Bingham. Boston: Houghton Mifflin Co. $3.50 net.

This book is a noteworthy addition to the growing literature about our near, but too-little-known neighbors. It is also well-timed. The situation in Mexico has aroused an interest which should lead to a desire on the part of Americans for a better understanding of the workings of the Latin-American mind generally.

The particular section of South America described by Professor Bingham is the old Spanish trade-route from Lima, south to the famous silver mines of Potosí, Bolivia, and southeast to Buenos Aires. He has dwelt with predilection on that wonderful old city in Bolivia, almost totally unknown to us, for over a century the largest city in the Western Hemisphere, and, "at the beginning of the seventeenth century, when New York and Boston were still undreamed of—already a large and extremely wealthy city." "Two billion ounces of silver is the record of its output, and the tale is not yet told." The word "Potosí" has become a common noun in colloquial Spanish, and the reviewer has heard one person or another referred to as a Potosí of wealth or a Potosí of moral excellences.

In its general outlines, the book is on the order of the immemorial works of travel from the "Voiage and Travaile" of Sir John Maundeville down to Humboldt's "Travels to the Equinoctial Regions of America." It is a completed log-book or diary, displaying an unlimited intellectual curiosity. Perhaps its salient characteristic is its judicious tone. The comments are those of a trained observer and thinker who has freed himself of prejudice. To many, the last chapter, on Certain South American Traits, will seem the most original and the likeliest to bear fruit. In it, Professor Bingham shows how similar our judgments of Latin-Americans are to Dickens's misguided criticisms, half a century ago, of us. "The South American has a racial right to look at such customs differently. But if some of his personal habits are unpleasant, and even disgusting from our point of view, there is no question that we irritate him as much as he does us." In the pages from which this quotation is taken, the author has specified, without making any direct applications himself, the precise reasons for much of our commercial failure in Latin-America, for much of the antagonism to Americanization in Cuba and the Philippines, and for the disastrously frequent recall of our government officials in Porto Rico.

For the sociologist and the educator, "Across South America" is full of useful hints. Charles Reade's description of the dungeon for solitary confinement may be compared with this unemotional account of the jail at La Paz, Bolivia: "For our satisfaction, the jailer unlocked the door of one cell, six feet high, three feet wide, and eighteen *inches* deep. As the door opened, the occupant of the cell tumbled out onto the floor." Concerning some of the educational conditions in South America, nothing much more favorable can be said. "Near-by is the 'University' (of Potosí) where second-rate secondary instruction is given to poor little boys who sit on damp adobe seats in badly-lighted, foul-smelling rooms." Though this state of affairs is not exceptional, it must not be taken as typical. Education in the Argentine Republic, Bolivia, and other South American countries has recently taken a great stride forward. To our credit be it said, American teachers are in demand.

In spite of trolley-cars, moving-picture shows, and cocktails, the romance of South America persists. Revolutions still occur. The waters of Lake Titicaca are so cold that "none of the Indians who live on its banks and navigate their crazy *balsas* over its surface have ever learned to swim." A cataract is mentioned which has a "clear fall of over one thousand feet." At the banquet given to Professor Bingham and his companion at Andahuaylas, "'ice cream,' made of snow brought from the Nevada of Chillihua on the backs of llamas, was on the menu." To appreciate the grandeur of the South American mountains, one should read the chapters devoted to the Climb to Choqquequirau.

That the work has serious defects, even for a book of travel, cannot be denied. Grammatical errors are not infrequent: the construction is at times loose, and the massing of details might have been accomplished with much better effect. Portions of the story are rather naïve. The propriety of speaking of *Bolivianos* and *Argentinos* may be questioned. Such forms, when used by Americans, connote a certain amount of depreciation. A few proper names show affected spelling. For example, Dawson's "The South American Republics"—a

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standard work—gives *Olañeta*, whereas Professor Bingham has *Ollaneta*; Dawson has *Vilapugio*, and Professor Bingham uses *Vilcapujio*.

Minutes of the Executive Council of the Province of New York: Administration of Francis Lovelace, 1668-1673. Vols. I and II. Minutes and Collateral and Illustrative Documents. Edited by Victor Hugo Paltsits, State Historian. Published by the State of New York.

New York was the only one of the colonies of the seventeenth century that did not have at the outset a representative assembly. The charter to the Duke of York was the only charter that did not provide for the coöperation of the popular element in legislation. Consequently for nearly twenty years after 1664 the affairs of the province were administered by the executive alone; and as the gathering of an assembly under Dongan in 1683 proved to be abortive, it was not until 1691 that the New York system conformed to that of the other colonies.

The minutes of the Governor and council begin with the administration of Francis Lovelace, 1668-1673. Nicolls, the first Governor, had an advisory council during his period of office, but no minutes for that period exist, and there is no evidence to show that any were kept. The essential features of Nicolls's executive control must be gathered from the miscellaneous entries and documents of the time and from the records of the Court of Assizes, which performed functions similar to those noted in the later council minutes. Even for Lovelace's administration the minutes are frequently very meagre and the allusions often obscure, so that the inclusion of elaborate annotations and a large number of illustrative and supplemental documents is necessary in order to elucidate the text.

The records and documents which Mr. Paltsits has printed concern the history of New York at a very early period. Besides the city of Manhattan, the village of New Harlem, the passage of "Spiting Devill," and the lands of the "Youncker," Van der Donck, beyond, the province included Staten Island, Bedloe's Island, the Dutch towns of Esopus, Hurley, and Marbletown, the northern settlements of Albany, "Renslaer-Wijck," and "Schanechtide," the Westchester manors, the Dutch towns at the western end of Long Island, the New England towns farther to the eastward, and the islands of Martha's Vineyard and Nantucket, and also Newcastle on the west bank of the Delaware. All these territories the council governed with a firm hand, issuing licenses, proclamations, instructions to subordinate commissions, granting land and settling disputes about possession, controlling military affairs, dealing with the Indians, and determining the relations with the Dutch inhabitants. Its powers were regal, and, except for the regulation of certain prudential matters, the towns had but little independence. The Dutch made no protest, but we may not wonder that the New England towns frequently objected to so vigorous a control, unlike that to which they had been accustomed before the advent of the English in New York. No collection of documents hitherto printed has shown so clearly the extent of the powers exercised by the executive authority in New York, or has so amply demonstrated that these powers were wielded without prejudice and with considerable liberality.

Mr. Paltsits had planned to continue his work by the issue in the same manner of the succeeding minutes. From 1673 the series was fairly continuous, barring a few gaps, and from 1691, when the council became a legislative as well as an executive body, both legislative and executive minutes and collateral documents existed to 1776. He proposed to collate the text with the different sets of manuscripts in this country and in London and to add such supplemental material as was necessary. He believed, as he says in his preface, that the State of New York could not have done itself greater honor "than to encourage the persistent prosecution of a work so important for students and so desirable to rehabilitate her administrative history during the entire English colonial period."

But the fire of March 29 brought this scheme to an untimely end. Ninety per cent. of the documents upon which Mr. Paltsits depended in the New York State Library were destroyed. The loss of the council minutes, except for the earlier period, is not irremediable, as duplicates after 1686 exist in London, but the material for collateral reference and for annotations is largely gone. At best a continuation would be a slender stream as compared with the fulness and richness of the present instalment. The student will regret the termination of a series so auspiciously begun, especially because of the thoroughness, care, and accuracy with which the texts here printed have been edited.

The Land of Teck and its Neighborhood. By S. Baring-Gould. New York: John Lane Co. $3.50 net.

This is a work of timely interest, directing the attention of readers to the ancestry of the English Queen and to the little country which has been the seat of her family and the scene of events recorded in the history of the old German Empire. Moreover the book is written in so entertaining a style that it is likely to divert the stream of Coronation visitors away from the beaten track of their conventional German tour to this unexploited spot known to the native as the "Schwäbische" or the "Rauhe Alb."

The Dukes of Teck lorded over most of the castles crowning the rugged crags of the "Rauhe Alb" and frowning down upon possible foes. "In the Middle Ages," says the author, "not even a bishop, if slapped on one cheek, turned the other to his adversary, but doubled his fist and hit back again." The passage refers to a militant prelate of the family, but there is reason to believe that all of its members shared the fighting spirit of their time. The first historical ancestor was a Berthold von Zähringen, of the family of that name that owned possessions in Switzerland and Baden. But in the fourteenth century his descendants were forced to divide their inheritance, one taking one-half of the castle of Teck and one-half of the town of Kirchheim, his heirs in turn selling their share to the Duke of Austria, who pawned it to the Duke of Würtemberg. "Conceive a castle with commanders in it pertaining to two powers and a town divided between two potentates," is the comment of the author. In 1391, Frederick IV disposed of his share of Teck and Kirchheim to the possessor of the other half, and two years later pawned the rest of his possessions to the Duke of Würtemberg. When the last of the ancient Dukes of Teck died of the plague at Basle in 1439, his coat of arms was broken over his body. But his sister had married into the Swabian ducal house, and in 1493 the Emperor Maximilian accorded the title and arms of the Dukes of Teck to the Duke of Würtemberg already in possession of the land of Teck. The author follows the career of the various branches of the family through the romance of the Middle Ages, the social and religious upheavals of the period of the Reformation, the Napoleonic disturbances, and the dismemberment of the old German Empire to the present time; and an interesting chapter of European history it proves to be.

By grouping his chronicles of the Teck family about the places more or less intimately connected with it, the author has cleverly relieved his book of a monotony inevitable in a continuous record of the kind. His sense of humor interlards the serious historical narrative with amusing episodes of a legendary or anecdotal character. The introduction of the people of Gutenberg to the potato, the original story of the fiddler of Gmünd, conventionalized in the poem by Kerner, the tale of the midnight dance in the convent of Kirchheim, and many other *intermezzi* are highly enjoyable. His knowledge of popular tales and superstitions is amazing. The story of Hohenzollern, with its detailed account of the famous White Lady, shows the noted folklorist in his favorite occupation of threading the labyrinth of legendary beliefs. A reference

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to the Swabian poet Schubart is open to discussion. The author says, on page 187, that Schubart was imprisoned on the Hohenasperg for having published the statement that Maria Theresa had had a paralytic stroke. German histories of literature make his offence a malicious doggerel aimed at Duke Karl of Würtemberg, the founder of the Karlsschule which figures largely in the lives of Schiller and is the scene of Heinrich Laube's play, "Die Karlsschüler."

Notes

The Century Co. has in preparation, for issue in the early autumn, a new and revised edition of the Century Dictionary, Cyclopedia and Atlas, on which editors and publishers have been engaged for more than three years. The new edition will contain a number of additional features, including insets of illustrations, many of them in color, and the Atlas and Cyclopedia of Names will contain the figures of the United States census of 1910.

Mrs. Humphry Ward has returned in her new book, entitled "The Case of Richard Meynell," which will be issued by Doubleday, Page & Co., to the characters of "Robert Elsmere."

The same house announces "Joey the Dreamer," by Henry Oyen, and "The Taming of John Blunt," by Alfred Ollivant.

The Putnams are about to issue "The Truth of Religion," by Rudolf Eucken, and, for the Cambridge University Press: Vol. I of "The Philosophical Works of Descartes," translated by Elizabeth S. Haldane; "The Book of Exodus," with introduction and notes by the Rev. S. R. Driver; "The Book of Numbers," edited by A. H. McNeile, D.D.; "The General Epistle of James," and "The Epistle of Paul the Apostle to the Hebrews," edited by Arthur Carr, and "Third Reading Book of Elementary Arabic," prepared by Reynold A. Nicholson.

The Manchester University Press publishes a facsimile in two volumes of the Ellesmere Chaucer.

Fragments of the "Meliambi," of the cynic Cercidas, pieces of an unidentified satyric drama, and some Homeric scholia are included in part viii of the "Oxyrhynchus Papyri," which is just coming out.

In the list of coronation honors we note that Sidney Lee and Prof. Walter Raleigh are made knights.

An attempt is made by Professor Dove of Berlin in *Petermann's Mitteilungen* for May to awaken an interest in what he terms medicinal geography, which he bases on the significance of the geographical elements for the various functions of the human body. Other subjects treated are the recent French expedition for the study of the commercial and scientific conditions of the native fisheries on the west coast of Africa, and the exploration of the Celebes by an expedition sent by the Royal Geographical Society of the Netherlands. The larger part of the military section is taken up with a discussion by Capt. Moraht of the condition of the United States in the Pacific, especially in relation to the Panama Canal and the revolution in Mexico. He emphasises the weak position of this country from its lack of harbors in comparison with that of Japan, which is rich in them. The chief significance of the canal is maintained to be military, its commercial importance having been greatly exaggerated. No reference is made to the influence of the canal upon the commerce of the Pacific States of South America. Among the maps are one of Magdalena Bay and an excellent one of the new boundary settled by treaty last August between the Congo State and German East Africa.

The title of H. Belloc's latest neat little volume of essays is "On Something" (Dutton). We have perused it carefully in order to discover on what; and we recommend the curious reader to do likewise.

Since Mrs. T. P. O'Connor, as the wife of a famous Parliamentary wit, has known familiarly many of the most interesting Englishmen of our day, one opens her autobiography, "I Myself," recently published by Brentano's, with whetted expectations. As a matter of fact, except for recollections of a Southern girlhood and some vivid intimations of Parnell's personality, there is not much to be got out of the book. It is mildly entertaining, but the author's amiability completely levels out necessary distinctions. Everybody is a dear fellow or a dear woman as the case may be; one longs for an unkind illuminating phrase and it never comes. Naturally, the book preserves some good anecdotes, of which one concerning John Bright is characteristic. He was being entertained by a snobbish hostess, the wife of a fellow M. P. She planned a direct snub for her guest, saying during a pause in the talk:

"Mr. Bright, this rug, I understand, was made by you, and I am very dissatisfied with it. I have only had it a short time and it is very shabby and badly made."

"Is it?" said Mr. Bright, getting up deliberately from the table and taking a silver candelabrum which he put down upon the floor, and, getting on his knees, closely examined the carpet. "You are quite right," he said, blithely getting up. "It is a bad carpet, and I will order my firm to send you another in its place," and then he calmly resumed his political conversation and the dinner went on.

Perhaps the pleasantest part of the book is the account of gay doings in Texas and Washington just after the war. Within twenty-four hours the author, then Miss Paschal, danced three cotillions, of which two were achieved in Annapolis and the third in Washington. This should be set down to the credit of a vanishing species—the American girl.

"Cities of Southern Italy," by Augustus J. C. Hare, is offered by Dutton in a new edition revised by St. Clair Baddeley. The considerable literary merits and general good sense of this handbook need no emphasis. For the traveller who cannot use the elaborate German guides this is on the whole the best in the field, but as compared with Baedeker's handbooks it is deficient in material information, and far from up to date. The frescoes in Sta. Maria Donna Regina, Naples, have lately been identified as works of Pietro Cavallini. They are the most important fourteenth-century paintings south of Rome. Since the installation of the funicular at Capri the donkey is no more a necessity. The beggars have ceased to be importunate about Amalfi. The delectable possibilities of a stay at Ravello and the excellence of its inns should have been mentioned, and also the really thrilling excursion to the mountain hamlet of Agerola. Such venial defects do not greatly lessen the value of this book with its wealth of historical and classical allusion. It belongs in the pocket that does not contain the Baedeker or Gsell-Fels. In another edition the numerous Latin quotations should be accompanied by translations.

E. A. Brayley Hodgetts, the author of "The House of Hohenzollern: Two Centuries of Berlin Court Life" (Dutton), may be credited with a sincere desire to contribute something toward cementing the friendship of England and Germany. He was born in Berlin, where his father "was engaged in teaching the young Prussian naval cadet seamanship"; is old enough to have had "his cheeks pinched by the famous Field-Marshal von Wrangel"; and in the pursuit of business in London since then has found time to read, not too discriminatingly, some historical books, biographies, and memoirs, from which he has extracted the substance of his volume of gossip about what he terms "the social history of Prussia." Serious writers, like Carlyle, Droysen, and Treitschke, as well as the spiteful Margravine Wilhelmina of Bayreuth, the lying Pöllnitz, and, to come down to more recent times, the more or less sensational actress and autobiographer Karoline Bauer, and the amusing Louis Schneider, court-reader of King Frederick William IV and Emperor William—all these are fish for the author's net. But his philosophy of life is all his own, though we can imagine many a typical clubman, over his cigar and after-dinner cup of coffee, delivering himself to his languid companions of some such wisdom as the following:

The King [Frederick William I] frequently discovered the harmless duplicity practised against him, and generally, with few exceptions, treated his family very much as the German paterfamilias treats them to-day; indeed, there is but little difference in nationalities. In all countries the wife and family consider the master of the house as their slave and their enemy, an inhuman master who supplies them with the wherewithal to provide their needs, who has to be humored and fed, but should never be trusted or confided in, or even shown any real affection.

An opportunity for Americans to learn at first-hand what one of the recently immigrating races thinks of them is furnished by a little book known as the "Greek-American Guide" (S. G. Canoutas). This is published annually. Its purpose is to give Greek immigrants, actual and prospective, such information in regard to life in the United States as will fit them for successful residence here, and to serve as a means of promoting a better understanding and coöperation between these newcomers and the older residents of the country. It is published mainly in the modern Greek language, though there are short articles in English on the Greeks in the United States and the Greek Kingdom. Probably the part which will most interest the ordinary American reader is the chapter on American life. Many of the comments are decidedly naïve, but at the same time penetrating, as the following typical passages will show. The description of the American saloons closes with these words: "In each saloon there is a special room with a separate entrance for women (Ladies' Entrance). But the females going into these establishments are ordi-

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narily anything but ladies." Inasmuch as so large a proportion of the Greeks in this country go into the candy business the paragraph on candy kitchens is of especial interest. "In no other part of the world are so many sweets consumed as in America. In all the cities and villages candy kitchens abound. . . . The great abuse of sweets which Americans, and above all American women, practise, occasions the destruction of the teeth. Accordingly dentists abound, and make more money than the confectioners. You will hardly find an American man or woman without 'gold teeth.' 'Gold teeth' are the fashion in America." The book on the whole is carefully and conscientiously compiled, and ought to be of real service in accomplishing its purpose. That it is in no sense designed to encourage immigration may be inferred from the paragraph entitled "What do the immigrants gain?" After admitting that there are a few of the older immigrants who, after years of hard labor, have succeeded in obtaining a competence, the writer concludes, "But they are few, and the whole must not be judged by a small part. The newer immigrants, with a few exceptions, gain nothing at all, or at most gain very little, and that by severe economy and excessive labor." The American reader who is versed in classic Greek will have no great difficulty in reading the book, particularly if he has at hand a modern Greek dictionary.

The third volume of the "Sacred Books of the Buddhists" (Henry Frowde, Oxford University Press) contains the second part of the "Dialogues of the Buddha" (from the "Dīgha Nikāya"), translated by T. W. and C. A. F. Rhys Davids, Prof. Rhys Davids being ably seconded in his work by Mrs. Rhys Davids, who is his colleague as "special lecturer in philosophy." No indication is given as to the amount of work done by each of the translators. The preceding volume contained a few more dialogues than the present one, which includes the "Suttantas" numbered fourteen to twenty-three. The translators' brief introduction to each dialogue is historically valuable. The most important one is, perhaps, that prefixed to the "Book of the Great Decease," where it is shown that the Vinaya may not have borrowed from the Dīgha, and that details about the first Church Council given in the Vinaya cannot be trusted; though it does not follow that the council is an historical figment. Mythologically important also is the attempt to prove that Sakka is not Indra, that they are "quite different conceptions" (p. 297). The present reviewer regards this theory as exaggerated rather than incorrect; perhaps it would have been stated better without the "quite." One charm of the dialogues of the Buddha is that they are readable, always instructive, often amusing, and this charm is preserved in the translation. To touch Buddhism before it became the hybrid system Christians find so interesting (because the system has borrowed much and developed into something like Christianity), to go back to what Buddha said and thought, leaving out the farrago of later schoolmen, one should read the Dialogues. It is like studying Christianity in Kant to study Buddhism in the lucubrations of the idealists who make what is called "Buddhism" to-day, only it is far worse; for Buddha as "God" and man with "soul" are without any place in primitive Buddhism. It is, of course, "interesting" to see modern Buddhism approach the conceptions of Christian metaphysicians; and it is quite touching to find man's "soul" and even a "trinity" in Buddhism; but those who study Buddhism should start with Buddha and his talks, as those who study Christianity begin with the New Testament.

The second English edition of "Gesenius's Hebrew Grammar" (Frowde) is translated by A. E. Cowley and revised after the twenty-eighth German edition. This last German edition is in several respects an advance on its predecessors: the history of the language is brought up to date, obsolete references are omitted, and references to better authorities added, and a considerable number of remarks and corrections are inserted, suggested by criticisms of the preceding edition or by recently published works. Though these changes are not all certainly justifiable, they are in the main an improvement. The new English edition adds other remarks and improves the indexes. Gesenius's Grammar has a notable history. It is now nearly a hundred years since the first edition appeared (1813), and in this time the volume has been worked over by several generations of scholars, so that as a text-book it may be said to be virtually complete. It does not pretend to be an historical grammar, nor does it take the place of the works of Böttcher, Olshausen, Stade, Bartḥ, König, and others; but its convenient arrangement and its wealth of illustrative passages make it the best help in the study of our Masoretic Hebrew text. The new English edition, though it contains more matter than the first edition, is kept, by closer printing, within the same number of pages.

Svenska Vitterhetssamfundet, which was founded in 1907 for the purpose of issuing the works of Swedish standard authors in "scientifically satisfactory editions," has brought out two numbers, or parts: a portion of *Then Swänska Argus*, a periodical issued during the years 1732-1734 by Olof von Dalin, and patterned on Addison's *Spectator;* and a portion of K. G. af Leopold's collected works, containing odes, cantatas, and didactic poems. It is planned that two or three parts shall be issued every year; the text to be constructed by a comparative study of existing variants and to be accompanied by notes and introductions. The two parts so far issued contain only the texts; the typography is excellent.

Prof. Felix Solmsen, who was killed recently by falling from a train, had been professor of Indo-Germanic languages at Bonn since 1897, and was but forty-five years of age. He wrote "Inscriptiones Græcæ Selectæ," and "Beiträge zur griechischen Wortforschung."

Gen. Clement Anselm Evans, formerly commander-in-chief of the United Confederate Veterans, died last Sunday at his home in Atlanta, Ga., aged seventy-eight. He took part in many of the most famous battles of the civil war, and was a close friend of Stonewall Jackson and Lee. After the war he entered the ministry of the Methodist Episcopal Church. He was the author of "The Military History of Georgia," and edited "Confederate Military History," in twelve volumes.

Science

Essentials of Biology. By George William Hunter. New York: American Book Co. $1.25.

Laboratory Manual in Biology. By Richard W. Sharpe. The same. 75 cents.

Our older readers understand by the term biology that science which treats of the general features common to plant and animal life, and they are aware that its principles are inculcated by a study of types carefully selected from the two kingdoms. But perhaps such readers do not know that under the stress of modern pedagogy, the term biology has taken on a much greater range, and now receives within its hospitable borders such subjects as "foods and dietaries," "health and disease," and "civic hygiene."

This extension of range, whether judicious or not, has proceeded very naturally, on account of certain conditions in our modern schools. In the first place, it is not always easy to procure teachers of sufficiently wide training to give sound instruction in biological methods, and, secondly, in our cities it is difficult sometimes to obtain the right sort of material for illustration. These embarrassments have led to the preparation of handbooks in which the task of teaching is made easier for the instructor, and the lack of material is practically met by giving greater emphasis to function and habit, and rather less to form and structure. Logically, such a process of adaptation ends by crowding a great mass of information into a small compass. As a rule, the handbooks are well-constructed compilations which are not likely to lead any student far astray, but they contain so much matter and endeavor to cover so much ground that they have departed widely from the sound method of studying a few types. The books before us, which have been prepared by colleagues in the De Witt Clinton High School, New York city, are of this sort. They have evidently received in their preparation a great amount of assiduous editorial care. But they impress one as being altogether too encyclopedic. They strive to give instruction in the general principles of biology, and then to supplement this instruction by an immense mass of information on a too wide range of topics. The subject is biology and applied biology, and the latter topic is made to touch or comprise a good deal which one does not look for in a school textbook. We may cite a few of these subjects which struck us with surprise: "A Study of Some Medical Frauds," among which are mentioned the "bracers," "headache and neuralgia cures," "catarrh and other cures," "miracle workers," "specialist humbugs," "scavengers." Again, we find a good deal about the important agency of

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insects in infection, the hookworm and its ravages, "sweeping and dusting," "health creeds." Most of the engravings, with the exception of the diagrams, are excellent. Many of the diagrams, however, are not in keeping with the general typographical character.

Drama and Music

"The Treason and Death of Benedict Arnold" (Moffat, Yard & Co.) is described by the author, John Jay Chapman, as a play for a Greek theatre. He possibly recognizes the truth that, for technical and other reasons, it is most unlikely to find representation upon the English-speaking stage. As a matter of fact, except for its introduction of a chorus and its fatalistic tone, it has little of the antique either in its form or spirit. For the theatre, indeed, even with the orchestral accompaniment for which it is partly designed, it is entirely unfitted by its mystical and fantastic character, its lack of action, and, except in the closing passages, of human interest. On the purely literary side it is a work of considerable imagination and power, although of very unequal quality. The scheme of it is ingenious and original. The scene is an angle of the river at West Point, where Father Hudson, a most unsophisticated river-god, who has learned nothing through the ages of the ways of white men, witnesses on the shore below him the inception of the treason of Benedict Arnold. In his perturbation he summons the spirits of his clouds and waters, and these, acting as a chorus, instruct and exhort him—concerning the inevitability of fate, the virtue of pain, and the wisdom of patience and resignation—as the skeleton drama proceeds at his feet. By the aid of mystical invocations, he is enabled to watch the struggle between the spirit of Treason and the soul of the embittered Arnold, to see the latter elated by the hope of success, wrecked in failure, and, twenty years later, dying, broken-hearted and repentant. The play is nothing and the plea, if it be intended as a plea, in extenuation of Arnold's crime and folly, can avail little; but the contending passions in the breast of the fallen patriot and warrior are described with notable vigor and insight, while the closing scene in which Arnold, with a moral vision clarified by imminent death, brushes aside the loving sophistries of his wife, and mournfully insists upon the one damning fact of his treachery, is written with dignity and pathos. His donning of his old American uniform to die in, with the faint hope that it may conciliate the shade of Washington in the dark beyond, is a felicitous touch. The piece is written partly in blank pentameter verse, partly in a variety of shorter metres, and partly in prose, some of which is colloquial and some noble, especially the sentences allotted to the choruses, which are almost biblical in their sonority and pithy simplicity. There are true poetic fancy and feeling in some of the natural imagery. It is a pity that the ability displayed in the work was not employed to more practical purpose.

James K. Hackett will be seen next season in a dramatization by Louis Evans Shipman of David Graham Phillips's last story, "The Grain of Dust." Later in the season he will produce dramatizations of Arthur B. Reeves's "Craig Kennedy," George Graham Rice's "My Adventures with Your Money," and Charles Belmont Davis's "The Octopus."

William Faversham has procured two new plays for next season. One of them is by Edward Knoblauch, author of "The Faun," and the other is by Edward Sheldon.

The new piece produced last week at the Haymarket Theatre, London, is acknowledged by Herbert Trench to be an early Sardou. It remains for the diligent and curious student to discover the original, a task which, in the case of so well known an author, should present few difficulties. The adaptation bore the title of "In the Balance," a name in every respect much superior to "The Last Tryst," originally chosen. The "clou" of the story is a murder supposed to have been committed prior to the rising of the curtain, and the great scène-à-faire is the cross-examination in the last act of the witnesses in the judge's room adjoining the court, when the truth comes out, and the supposed criminal is proved to be an innocent man. In the rôle of the heroine, who, although cognizant of the identity of the real culprit, is forced to maintain silence on the subject, Alexandra Carlisle had an unusually powerful part.

George Alexander has just acquired the rights in Paul Bourget's powerful play, "Le Tribun," originally produced at the Paris Vaudeville three months ago. In the principal part Lucien Guitry achieved a brilliant success. Portal is a man of immense force of character, who has made his way to the top of the tree by sheer strength and ability. At a critical moment in his career he discovers that he has been betrayed by his son at the instigation of a worthless woman with whom the youth is passionately in love. Rarely has a situation more poignant or more strenuous been met with on the modern stage than that which springs from the meeting of father and son after the truth has been made known to the former. In this instance Bourget took for his motto, "L'Unité sociale est la famille et non l'individu," and it is upon that principle that Portal acts throughout. The translation of the piece is to be made by Morton Fullerton, Paris correspondent of the *Times*, who, very prudently, has determined to keep the action in France.

"Dombey and Son," the first play in the Dickens Centenary Festival, was not liked by the London critics.

English critics are enthusiastic over the performances of the Irish players at the Court Theatre, in London. Says one:

Here we find no pandering to conventional sentiment, no repetition of stock types and hackneyed situations, no monotonous insistence on one aspect of sex or one section of society. The authors of these works have no class preferences; they do not confine themselves to the theme of love; they contrive somehow to suggest "atmosphere," whether their scenes are laid in mean streets or country villages; they secure idiosyncrasy for their characters, whatever their rank in life, so that to hear them talk is to know them as individuals; they get hold of live subjects, and work out their ideas on dramatic lines that are logical and sincere. Moreover, in each case the playwright's name is new to London, just as the topic he handles is fresh and of immediate significance.

Coronation honors included a knighthood for George Alexander.

The Philharmonic Orchestra, which was founded in 1842 and has had for conductors, among others, Theodore Thomas, Anton Seidl, Wassily Safonoff, and Gustav Mahler, will give, besides the usual entertainments in New York city and Brooklyn, a series of twenty-five concerts in other cities during the coming season. The concert-master will be Henry P. Schmitt. A concert-master is not simply the leader of the violins; he must also be able, in case of the conductor's illness, to take his place, as Spiering did in the case of Mahler last season. Mr. Schmitt, who is a native of New York city, has had ample experience in this direction. For two years, while he was in Leipzig, he had opportunity to study the ways of Brahms, Rubinstein, Tchaikovsky, Max Bruch, Strauss, and Nikisch, by playing under them. On his return to the United States he was engaged by Anton Seidl both for the Metropolitan Opera House and the Seidl Orchestra. In 1892 he was appointed assistant conductor, and in 1894 concert-master, positions held until Seidl's death, in 1898. After Seidl's death he conducted the Seidl Orchestra's concerts for two years, both in town and on tours. Subsequently he served as concert-master under Paur and other conductors. For a score of years he has been a prominent member of the Philharmonic, and next season he will also appear as one of its soloists.

For the third season of home-made grand opera in Boston, Mr. Russell is preparing to give his patrons more variety and novelty than they have had heretofore. There will be some Wagner operas, in which Lillian Nordica will appear, with Weingartner as conductor. France will contribute not only "Pelléas et Mélisande," "Samson et Dalila," and "The Tales of Hoffmann," but some new works by Aubert and Laparra. Aubert's opera, entitled "Forêt bleue," is an attempt to treat musically a French fairy tale as Humperdinck treated German fairy tales in "Hänsel and Gretel" and "Königskinder," which latter opera is also promised by Mr. Russell. Laparra, who has been repeatedly in America, will come over to conduct performances of his opera, "La Habanera." Among the baritones to be heard with the Boston company are Renaud, Amato, and Scotti.

The Cincinnati Conservatory of Music has greatly strengthened its faculty by adding to it Edgar Stillman Kelley. He will take charge of the theoretical department, conducting classes in theory, counterpoint, fugue, musical analysis, and composition, and in all this work will have the assistance of Mrs. Kelley, who has collaborated with her husband for years. Mr. Kelley holds a composition fellowship at Western College, Oxford, O. Among his best-known compositions are the incidental music to "Ben Hur," the opera "Puritania," the Chinese Suite, and some songs. During the last few years he has written in Berlin several pieces of chamber music which were warmly praised by the German critics.

The State of Missouri offers a prize of $500 for the best musical setting of a poem on that State written by Mrs. Lizzie Chambers Hull, who got the same sum for it. The poem and directions to competitors

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may be obtained of Prof. W. H. Pommer, University of Missouri, Columbia, Mo.

Berliners were expected during the past season to patronize the enormous number of 1,093 concerts and above 800 operatic performances at three houses. The greatest number of concerts (205) occurred in November. On some days there were ten and even twelve concerts. Singers gave 328 recitals; pianists, 240; orchestras, 173; violinists, 64. Among the conductors who gave orchestral concerts there were 17 from other cities. Chamber music was represented by 125 trio and quartet concerts. Vienna had only 439 concerts last season, and Munich had 374.

Felix Mottl, director of the Royal Opera at Munich, died suddenly in that city on Sunday, at the age of fifty-four. He was born at Unter St. Veit, near Vienna. As a boy his rich soprano voice admitted him to the preparatory school of the Imperial Court Chapel. Later he entered the Vienna Conservatory and won its most distinguished prizes. He first attracted general notice as the conductor of the Richard Wagner Verein of the same city. In 1876 at the Bayreuth Festival performances of Wagner's "Ring" he was stage conductor. In 1881 he became conductor of the Ducal Opera House at Karlsruhe, holding that post until 1903. He visited this country and here directed "Parsifal" and other German works. He was the author of the operas: "Agnes Bernauer," "Ramin," "Fürst und Sänger," "Eberstein," and "Pan im Busch"; of a string quartet, and of many songs.

Art

G. Griffin Lewis's new work on Oriental rugs will be issued by Lippincott in the early autumn.

The fifth and sixth volumes of the "Allgemeines Lexikon der Bildenden Künstler" are promised by Dr. Thieme for this year. The fifth volume, which will extend from "Brewer" to "Carlingen," is far advanced.

A summer session of the School of American Archæology will be held in Santa Fé and at the ruins of Pajarito Park, near by, from August 1 to 25 inclusive, at which lectures will be given by the regular staff of the school on the distribution and culture of the peoples in the southwestern part of the United States and northern Mexico in pre-Spanish times; on the development of design in ancient Pueblo art; on the Indian cultures of the Southwest, and on the native languages and methods of recording and studying them. In connection with these courses there will be excursions to such important sites as Pecos, Puye, and Tyuonyi, where lectures will be given at the ruins, and to neighboring Indian Pueblos for lectures and observations on the houses, house life, industries, social organization, ceremonies, and environmental conditions of the Indians of Rio Grande valley.

"Sacred Symbols in Art" (Putnam), by Elizabeth E. Goldsmith is convenient in form and arrangement, has fifty-three illustrations, alphabetical lists of saints and symbols, a variorum of picture titles in five languages, and will nicely meet the needs of the average art-loving tourist. It has the usual defects of such compilations. For a second edition certain suggestions may be made. In the chapter on the Holy Virgin, the familiar subject The Virgin with St. Anne is not mentioned. The important term, a Majesty, is not defined. The treatment of the immaculate conception is defective, and the interesting fifteenth century type represented by a fine Francia at Lucca is ignored. The Virgin of Pity, covering believers with her mantle, is not noted under that heading. More serious omission, the metaphors from the Song of Songs, "inclosed garden, sealed fountain, rose of Sharon, tower of David," etc., which were so fruitful of symbolism concerning the Virgin, will be sought in vain. The definition of a Sacra Conversazione, on page 133, is misleading. Under the symbolism of Christ the eucharistic significance of the early Christian fish symbol should have been noted, also the probable reason for the number of the Magi. In spite of these slips, the book is sensibly conceived and will be useful.

In the *Illustrated London News* for June 3, D. G. Hogarth has given an interesting report of the discoveries made at Boghaz-Keui, in North Cappadocia, which has now been definitely identified as the capital of the ancient empire of the Hittites. As is well known, the Hittites have been a subject of dispute with archæologists ever since the middle of the last century, when the decipherment of hieroglyphic and cuneiform records revealed the fact that these people had once filled an important place in West Asian history. Their responsibility for the series of monuments discovered during the last forty years all over North Syria and Asia Minor, as well as in North Cappadocia, which was first proposed by Professor Sayce, was questioned by others. It was argued that this presupposed a great Hittite empire, which, if it had existed, could not have been forgotten by history. The existence of this empire has now been proved by the excavations carried on under the direction of Hugo Winckler. Ruins of a large palace, or rather two palaces of different periods, one built over the other, were unearthed, and remains were found of royal archives, written in cuneiform script, partly in the Babylonian, partly in an unknown language. The first kind was easily deciphered, but the other is only gradually surrendering its secret. From the tablets thus far read it is now known that this great empire of the Hittites, or Hatti, as they call themselves, had its home in Cappadocia, and gradually grew by conquest to large proportions. The first expansion seems to have been as early as about 1800 B. C., when the Hatti raided Babylon and upset what is called its First Dynasty. But their career of organized conquest did not begin till nearly three centuries later, when King Subbilulu, whom the Egyptians called Sapararu, came to the throne. When he died in the time of Amenophis IV of Egypt, he was over-lord of West Asia, from the Black Sea to the Orontes and from the Tigris to the Ægean. Under the reign of Mutallu came an encounter with Egypt. A battle was fought between him and Rameses II at Kadesh, immortalized for us by the narrative of a court poet on a wall at Karnak. Rameses seems to have prevailed so far that he stopped any further advance of the Hatti toward his own borders; but he recognized in them a power equal to his own. Altogether, we now know of eight Hittite kings. About 1250 B. C., the empire began to lose power. The Syrian possessions were finally broken up in the eighth century by Assyria, whose pressure, together with that of the Northern Muski, was probably also responsible for the dwindling of the remaining parts of the empire. When the Greeks, the chief transmitters of ancient history, came to the coasts of Asia Minor, the Hittites had already completely fallen into the background. Further excavations on the site of Boghaz-Keui are to be carried on as soon as Dr. Winckler recovers from the serious illness which has prevented his return to work since 1907.

The deaths are announced of three French artists, Gustave Delhumeau, a portrait painter; Madame MacNab, widow of Alexandre MacNab, and Maurice Lefebvre, sculptor and son of Jules Lefebvre.

We note the death of the historical painter, Prof. Hermann Schaper, aged fifty-seven, who is remembered for his work in the town halls of Hanover and Göttingen, and elsewhere.

Paul de Longpré, the famous painter of flowers, died at his home in Hollywood, Cal., just a week ago. He was born in Lyons, France, in 1855. He was brought up in Paris, and as a child showed talent as a painter of flowers on fans. In 1876, for the first time, a picture of his was exhibited in the Salon. What money he had he lost by the failure of a Paris bank, and he came to New York in 1890, hoping to recover his fortunes. In 1896 he held his first exhibition of flower paintings in this country at the American Art Galleries, and held similar annual exhibitions up to a year ago. In 1899 he removed to Los Angeles, and in 1901 built a residence at Hollywood, Los Angeles County, surrounded by three acres of flower gardens.

Finance

THE TAMMANY BILLS ON BANKING.

The bill proposed in the State Senate last week by the somewhat notorious "Tom" Grady, Tammany member from this city, and attacking the New York Clearing House's special requirements of reserve from member institutions, amends the banking law by providing that no State banking institution shall be a member of any organization requiring it "to conform its management or business to any requirement not specified and embraced in this chapter." In "that chapter" is now contained Grady's recent law allowing State banks and trust companies to keep their reserve in State or city bonds instead of cash.

This latest of the so-called "Grady bills" is the immediate outcome of a special report on the Clearing House by the new State Superintendent of Banking, called for by previous resolution of Grady, and submitted last week to the Legislature. The resolution in question was the sequel to a silly and mischiev-

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ous bill, proposed by the same individual, passed by the Legislature, and signed by the Governor, which provided that State banks and trust companies might dispense with cash reserves against all demand deposits which were secured by pledge of New York State or city bonds. That law, had the banking institutions availed themselves of it, would have been distinctly dangerous, because it contravened almost all the purposes for which bank reserves are established.

Bonds of the sort cannot be used to meet a run of depositors, cannot be employed at a time of panic to procure cash instantaneously, and provide a wholly untrustworthy safeguard against over-expansion of credit. The bill was commonly supposed to have been inspired by Wall Street firms with New York city bonds to sell, who would naturally have welcomed an artificial demand. Be this as it may, it was at once discovered that banking institutions had no idea of availing themselves of the opportunity. In New York city, the rule of the Clearing House, which stipulates the cash reserve to be held by member institutions, would of itself have prevented such weakening of the safeguards for depositors. This is apparently why Grady proposed his resolution for the Banking Department to investigate the Clearing House.

Superintendent Van Tuyl's response is scarcely what should have been expected from his office. He expounded the principles of a clearing house, explained its special requirements from members, and admitted that institutions which have acceded to its demand for larger reserves than the State law requires did so voluntarily. But the Superintendent proceeded to indulge in certain criticism which appears to be founded in complete misapprehension. Premising that a "State institution completely solvent by every test of the Banking Department" might be barred from Clearing House membership for refusing to conform to Clearing House stipulations, he concluded that "it would seem clear that we owe some protection" to such institutions—the proof of which is that "the New York Clearing House is the hub of the financial system" and that its members hold "a notable percentage, not only of bank deposits of the State, but of the nation."

Now, the simplest mind must detect the utter futility of this reasoning. It is precisely because the Clearing House is the "hub of the financial system," and precisely because its member institutions hold the ultimate bank reserve fund of the nation, that its stringent rules have been imposed requiring a uniform percentage of cash reserve by members. Mr. Van Tuyl might have served a considerably more useful public purpose had he told the Legislature why these rules were adopted; what the bitter experience was, in generations past, which made their adoption necessary; how they are related to the safeguarding of the public's bank deposit fund, and what happened, only three and a half years ago, to depositors of institutions in Greater New York which did not conform to the Clearing House provisions, but to which, to use Mr. Van Tuyl's own language, the State "in a qualified sense gives a certificate of character by permitting them to continue to do business."

The first response to Grady's pending bill against the Clearing House was a meeting, last Friday, of the State institutions in the Clearing House, at which meeting it was unanimously declared that the measure "would, if it became a law, discourage and destroy the earnest efforts of conservative bankers in this city, more effectively to produce safe and conservative banking conditions in the city of New York and the country at large, and largely to remedy the evils which have in the past resulted in bank failures and consequent loss and ruin to many people."

Such was the somewhat curious situation created by the latest Tammany effort at "banking legislation." But even before this action by the banks, the matter had already begun to resemble a chapter from "Alice in Wonderland," or an act from a Gilbert and Sullivan operetta, rather than an incident of sober legislation. The lawgivers kindly offer to banks the opportunity to dispense with the awkward stipulations of the cash reserve and to use interest-bearing city bonds instead. The banks reply that they do not want the special dispensation.

The lawgivers then discover that the banks are coerced in the matter by the Clearing House, which must be forced to lower its own requirements from members. But the banks rejoin that they heartily approve of those requirements, that they submit to them voluntarily and regard them as indispensable, and they give, to the learned author of what may be called the Bill to Cripple the Clearing House Association, some elementary information as to what such associations have to do. This leaves the action of the piece suspended, except for Senator Grady at the footlights, shaking his fist at the highwaymen of Cedar Street. But even this has just a touch of humor; for, waiving the somewhat amusing aspect of that particular term of reproach on the lips of Grady, the immediate sequel is that the highwaymen's victims publicly insist on retaining their old relations with their oppressors, and explain in detail why.

If this legislative opera bouffe were all that the incident has involved, it might be dismissed as one would dismiss a debate in the Legislature of Hayti or Liberia. Unfortunately, the affair has touched other reputations than those of the author of the "banking bills" and his admiring colleagues. The timid Governor of the State, who signed the bill for dispensing with cash reserves against deposits, has to bear his share in the discredit. The new State banking superintendent, who gravely reported to this Legislature that the Clearing House may cause a run on banks if it makes any special stipulations on membership, and that therefore the State "owes some protection" to institutions which do not see fit to conform to the rules which Clearing House banks impose upon themselves, will have to do some hard work hereafter to retrieve his own reputation for knowledge of banking history or for every-day common sense.

Supposing this Anti-Clearing-House law to pass; what then? The Clearing House might continue its requirements of a 25 per cent. cash reserve from member State banks, and of a 15 per cent. cash reserve and 10 per cent. balance in bank from member trust companies. The seventeen State banks and the seventeen trust companies now in the New York Clearing House would then have to withdraw, leaving the thirty-two national banks alone to enjoy the facilities of clearing checks. But the Clearing House might also conceivably amend its requirements to conform to the law; it did that in 1882, when the silver majority in Congress, angry at the exclusion of silver currency from Clearing House settlements between banks, forbade any national bank to belong to any such institution where silver was thus excluded.

Now the Clearing House had adopted its policy to prevent its exchanges being swamped with the silver of the Bland law. Had it not done so, there was danger of an expulsion of the gold in New York bank vaults, and the consequent forcing of the banks to draw on the Treasury reserve through legal tenders, when gold exports were in progress. Nevertheless, the Clearing House formally rescinded its silver rule. What happened? Absolutely nothing; for every member institution knew that its own interests were at stake, and, therefore, went on using gold and legal tenders for its Clearing House payments as before.

Very possibly the matter may not get thus far in 1911; for Grady's latest bill may fail, or the Governor may pluck up courage enough to listen to somebody but Tammany heelers. Perhaps, also, even Tammany may grow a little doubtful over provoking too much public discussion—first, as to who would be injured by breaking down the safeguards laboriously built up around bank deposits; secondly, as to who has got any personal benefit from this stubborn scheme to force the banks to buy New York city bonds. The second of these considerations contains what is known as "political dynamite" for the next State electoral campaign.

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